WORLD DOMINION

and

THE WORLD TO-DAY

GERMANY AFTER THE WAR

FRIENDS OF INDIA

BERBERS OF AFRICA

THE POPULAR SCAPEGOAT

HERRENVOLK AND SAHIB-LOG

RID INDIA OF LEPROSY!

THE WASHINGTON DECLARATION

SAN FRANCISCO

Alcove

Case

Shelf

SEMINARY

JAN. - FEB.
1944
35 CENTS

PRINTED IN GREAT BRITAIN

World Dominion Movement, Inc.
156 Fifth Avenue ——— New York
1412/13 Royal Bank Bldgs., Hastings St., Vancouver, Canada

"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

EDITORS :

Thomas Cochrane, M.B., C.M. T. Wilkinson Riddle, F.R.S.L., D.D.

CONSULTING EDITORS :

Mrs. N. Beattie Miss Mildred Cable Mrs. T. Cochrane
Professor G. Baez-Camargo (Mexico) Nathanael Beattie, B.A., M.D., F.R.C.S.
The Rev. A. M. Chirgwin, M.A., D.D. R. G. Cochrane, M.D., M.R.C.P., D.T.M. & H., K-i-H.
The Very Rev. J. Hutchison Cockburn, D.D.
The Rev. J. Merle Davis, M.A., B.D. (International Missionary Council)
The Rev. Bryan S. W. Green, B.D. The Rev. G. E. Hickman Johnson
Professor Adolf Keller, D.D. (Geneva) Professor K. S. Latourette, D.D., Ph.D. (Yale)
The Rev. Alexander McLeish The Rev. J. McNicol, B.A., D.D. (Canada)
The Rev. R. Mercer Wilson, M.A. The Rt. Rev. The Lord Bishop of Worcester

ASSISTANT EDITOR :
Mollie Hay Hicks

FINANCIAL SECRETARIES : ADVERTISEMENT MANAGER :
Margaret W. Whiting G. G. Wilson, O.B.E. Alan G. Hayward

Editorial Offices : Founder's Lodge, Mildmay Centre, London, N.1.

Telephone : CLIssold 9696. Telegrams : "Worldomini Nordo London."

Cables : "Worldomini London." New York Office : 156, Fifth Avenue.

Canada : 1412, Royal Bank Building, Vancouver, B.C. Geneva : Palais Wilson.

The Editors do not accept responsibility for the views expressed by their contributors. Communications (accompanied by a stamped addressed envelope) may be sent to the Assistant Editor. The next issue will be published on March 1.

Annual subscriptions (six issues), 6/9, post paid. Single copies, 1/-, postage 1½d. The Journal can be obtained from W. H. Smith & Son's bookstalls, ordered through any newsagents, or from Mildmay Centre, London, N.1.

The Trade can be supplied direct from the Publishers, Marshall, Morgan and Scott, Ltd., 7, Milford Lane, Strand, W.C.2, or from Horace Marshall and Son, Temple Avenue, E.C.4.

CONTENTS :

	Page
GERMANY AFTER THE WAR. G. A. F. Knight	1
A German Author's View	5
FRIENDS OF INDIA. J. Z. Hodge	6
India's Extremists and the Axis	14
THEY POISONED HIS FOOD. R.McCheyne Paterson	15
Freedom ?	16
RID INDIA OF LEPROSY ! Robert G. Cochrane	17
WHAT OF THE WASHINGTON DECLARATION ? Alexander McLeish	22
RELIGION TO-DAY. The Rt. Rev. The Lord Bishop of Worcester ...	24
Trying Out New Methods	26
REVITALIZE OUR LAND ! Ian M. Fraser	27
A Global " Go."	31
THE BERBERS OF AFRICA. G. H. T. Kimble	33
Letter from an Airman in Arabia	37
THE CHALLENGE OF WESLEY TO-DAY. W. E. Sangster	39
HERRENVOLK AND SAHIB-LOG. T. Cullen Young	43
" We are Giving Empire Away."	48
THE POPULAR SCAPEGOAT. R. Mercer Wilson	49
Massacre of Millions	53
KINGDOMS OF THE WORLD	55 & 57
THE WORLD TO-DAY—AND TO-MORROW	59

WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXII. No. 1 January-February, 1944

¶ *In our May-June number we published an article by a German Professor on Re-education for Germany. The following is a further contribution from another angle.*

Germany After the War

G. A. F. Knight

IT is the privilege—or the misfortune—of the present generation to be living at a time when there is taking place the greatest geographical redistribution of the forces of Christianity that the world has yet seen. Up till ten years ago, the Christian Church, in its missionary thought, divided the world into two parts : sending and receiving areas. The sending half of the world was Europe, America and Australia. The receiving areas were Africa and Asia.

Within the last ten years the balance between these two areas of the world has altered to such a degree that we shall have to adjust our missionary thinking radically. Central Europe is no longer a " sending " area ; it can no longer even be thought of as the centre of Christendom, an honour which it held for a thousand years. There are now far more Christians in those countries we have loosely classified as " receiving " areas than there are in the whole eighty million of Germany's population. In our generation, we have lived through the complete breakdown of the Christian civilization of a Continent, on a scale never before experienced. The fall of African Christianity before Islam pales into insignificance in comparison with the fall of Germany before Nazism.

The collapse of Christianity in Europe means, therefore, that the missionary effort of the Church will be faced after the War with the greatest task it has known in its history. The Church will have to adjust itself to the realization that Europe is no longer a sending area, in the missionary sense, but a receiving area, and actually now the most vital and important mission field in the world. From Europe there go forth to the ends of the earth those pseudo-religions that have taken the place of Christianity in the lives of the masses —Communism and Fascism. Even now these are proving serious counter-attractions to the ancient religions of the East in every land in which the Christian Church is carrying on its missionary enter-

prise. The real rival to the Gospel in many parts of China is not Confucianism, but Communism. The real rival to the Gospel in the Near East is not Mohammedanism, but Fascism. If these two new religions can be met and countered at their sources, that is, on European soil, then the task of the Church in the lands of the East will be made a very much easier one.

THE Christian is not concerned, as a Christian, with the political development of Germany after the War. But he is concerned to take the Gospel back to what is now "Darkest Europe," and to seek to strengthen the hands of the small and heroic Christian minority still holding the fort in Germany and elsewhere. In other words, the Christian sees that the best efforts of the Church must be turned to the re-evangelization of Germany when this War is over, since Germany will contain more militant pagans, wielding enormous influence on others, than any other country in the world.

How the Gospel is to be taken to Germany is another question. It will be next to impossible for British people to go as missionaries to Germany. One has only to think himself into the position of a conquered people to realize how the Germans will resent utterly the "preaching down" to them of their "sanctimonious" conquerors. We can only guess, from our experience in the years after Versailles, how long it will take to gain the confidence of the German people enough even to induce them to give us a hearing. Moreover, where shall we be able to find the necessary missionaries with a fluent knowledge of German, and with the added requirement of being *personæ gratæ* to the German people?

Then we should also remember that the German Confessional Church will be totally out of sympathy with the Christian outlook of this country. They will be out of sympathy, moreover, even with all the refugee pastors from Germany who are now in exile. The latter will find it very difficult to return to Germany after the War, to take up their share in the work of the evangelization of Germany, and this they know very well themselves.

No matter how others may incline to idealize the future possibilities in this sphere, we must face the situation realistically, and recognize that Christians—isolated from each other by years of War, subconsciously influenced by the political propaganda of their various Governments, and with their thought developing differently along independent lines—are bound to feel a high degree of restraint on meeting again, finding it almost impossible to forget that they represent a conquering and a conquered people.

To put it crudely, we could not expect to be received with open arms, even by the German Confessional Church, immediately after the War, if we were to enter Germany with the avowed intent of preaching the Gospel at her.

Yet there is one obvious method of entering the pagan field of Germany after the War, not only with the permission and consent of German pagans themselves, but also with the active help and willing co-operation of the German Confessional Church. This method is

not new, but is one that has succeeded many times before in other countries of Europe. There will still be Jews in Germany after the War.

THE Jews of Europe have ever been the special field of the missionary Churches of Britain, though certain northern European countries also have missions to Jews in Europe. Our Churches and Missionary Societies have worked in Germany, Poland, Hungary, Rumania, Czechoslovakia, Yugoslavia and Turkey, and, in the case of several countries, a striking movement has taken place under the influence of the particular Mission. The spiritual life of the Mission has usually been at a higher level than that of the local Protestant Church, though of course this has not always been the case ; in several outstanding instances the Protestant Church of the country has found a renewal of faith, a deepening of its own spiritual life, and a quickening of its missionary interest, through the witness and activity of the particular Jewish Mission that owed its origin to British Christianity. There is one large Church on the Continent, for example, which confesses that it owes almost its whole spiritual awakening last century to the inspiration it received from the Mission that has worked in the capital city of that country.

So many of the Continental Churches are "territorial" Churches, and exist, in their own estimation, to meet the spiritual needs of one race or language group only ; it is a big thing when they begin to win men to Christ who are of another race or language group. In those cases in which whole Churches have been influenced, this new life has usually been brought about by asking local ministers to become assistants in the work of the Mission for a period of months or years. Thus, many learned to regard their own faith as a missionary faith, often for the first time. Moreover, many of these young ministers became later the spiritual leaders of their respective Churches, and carried into the life of the Gentiles of their native land the missionary zeal and enterprise they had learned in a Mission to Jews.

NOW, no matter to what degree pagan Germans after the War may object to our seeking to evangelize them directly, they are not likely to do more than sneer if we seek to take the Gospel to the Jews of Germany and of the occupied countries. Moreover, the German Confessional Church would find a Mission to the Jews of their native land one obvious way in which they could co-operate with Christians of this country without compromising their position, and without having to enter into an eternal debate on the rights and wrongs of the War. No old sores would need to be opened. Both parties would be busy in the active propagation of the Gospel to a third party, and, working side by side, would learn to trust and confide in each other once more, as in the days before the War.

If it has happened before in various countries, it can happen again in Germany. The German Confessional Church might be greatly helped and inspired, without feeling itself being dictated to, at this active co-operation within

its own sphere, and blessings might well reach over to the pagans of Germany, through such activity of ours in the Jewish Mission field, that would be as real as any we could ever hope to contribute directly.

HOME Mission work will be a task before the German Confessional Church so great and so far-reaching that its man-power will be taxed to the uttermost. Consequently, I cannot see that Church having men to spare to serve in the various stations that will be occupied by our Churches and Missionary Societies in the Jewish Mission field. But we have in our many emigrant pastors and Hebrew-Christian refugees, at present in this country, just the forceful Christian personalities, with the necessary knowledge of the German language, that Germany will most need when the Gospel is taken back to her.

While these pastors may find it well-nigh impossible to return to Germany and be accepted as pastors of German residents in the country, there seems a much greater possibility of their being used as agents of British missionary societies, working for the evangelization of the Jew in Germany. So long as a British subject were in charge of the Mission to give a sign of its national origin, persons at present in this country as refugees might well be used as missionary agents under its *aegis*. We have in this country at the present moment just that army of German-speaking, missionary-minded Christians which present circumstances have brought to our shores. Would it not be a crime in the sight of God not to use these enthusiastic people after the War, just where they could be of most use, and where they would most want to serve ?

Many Jewish refugees came to this country having a spiritual temperature that was not much higher, if at all, than that obtaining in some of the Protestant Churches of the Continent. But their sojourn amongst us has introduced them to a new kind of congregational and family life. The man who co-ordinates all missionary work amongst Jews, the Rev. Robert Smith*, has assured me that the spiritual level of Jewish Christian refugees in this country has risen considerably since their coming here, and that almost invariably because of their being linked up with the life of an active congregation.

Since much of our direct missionary work on the Continent is at present at a standstill, it seems to me that we should be turning our energies instead more to the evangelization of those refugees, who, coming over here as merely nominal Christians, have not found in the social, congregational, and family life of our land that atmosphere which is conducive to a deepening of their spiritual life. If it is true that God's purposes are working out even in the evils of this War, then we must ask ourselves for what purpose He brought to our shores this contingent of highly intellectual and cultured non-Aryans. We know that after the War the policy of our Government will be to move them on to another country. Might we not conceive of them returning to

*An article by the Rev. R. Smith appeared in the July-August, 1943, number.

the land of their birth, this time no longer as nominal Christians, but now as vital, missionary-minded Christians, and, under the *aegis* of British Missions to Jews in Germany, taking back to their persecutors, not a curse, but the blessing of the Gospel of Christ?

At the present moment, the German nation has lost all conception of what Christianity is. They suppose it to be a weak, servile faith in a man who stands for "goodness" as against the "virility" that is the German heritage. Yet we know, from our own experience in countries that still openly profess Christianity, that a very large percentage of the members of our Churches still believe Christianity to be a religion of "goodness." They say that they can be good without going to church. When a nominal Christian is convinced thus that he knows what Christianity is, he is quite unable to apprehend why there should be such things as Missions to Jews at all, even when he supports missions to backward peoples. The Jew also has a good religion, he says, and if he is a good Jew then he lives a decent, honourable, and "good" life.

When Jewish Missions are demonstrated to a nominal Christian, they frequently open his eyes to an understanding for the first time of his own religion, to a vision of the new birth, and a realization of the Grace of God. The nominal Christian, just as much as the Jew, clings to a religion of Law. His "law" is the Law of Decency, up to which he finds it as hard to live as the Jew finds it hard to live up to the Law of Moses. It is only the real Christian, who has made Christ his personal Saviour, and who has entered into the new life offered by Him, who sees what both the Jew and the nominal Christian are missing.

MY contention, therefore—and it is a contention won from personal experience of the efficacy of my argument—is that Jewish Missions in Germany after the War will be one of the most important methods of demonstrating to the Germans themselves what Christianity is, and of upholding a Christian witness in pagan surroundings. There may, and I hope will, be other methods discovered by which the eventual re-evangelization of Germany may be entered upon, but I sincerely hope that the unique possibilities latent in the wide development of Missions to the Jews in Germany by British Societies will be made use of to the full.

A GERMAN AUTHOR'S VIEW.

The well-known German author, Emil Ludwig, says that Prussian Generals who are not a whit better than Hitler will seek peace while dreaming of revenge. Germany has produced philosophers, musicians and men (some of them Jews) who have impressed the world, but Prussian domination brings back barbarism in succeeding generations. Only a United Nations administration, shared by selected Germans, will prevent a return to savage nationalism.

¶ *Bridge-builders of mutual understanding and fellowship.*

Friends of India

J. Z. Hodge

IT is easy to interchange confidences in the friendly fellowship of an Indian railway compartment. On a recent journey, I fell into conversation of an intimate character with a fellow traveller. Having revealed our respective callings, as the custom is, this Indian gentleman said: "You are a missionary: then you are our friend." His logic seemed to be irresistible, for the other occupants of the compartment concurred. This tribute would largely represent the common mind of India, and it may be said that, whatever else the far-flung missionary enterprise has done in India, it has enriched the wide fields of human friendship. To the ordinary man and woman, the missionary represents the Order of the Good Companion, and it is worthy of note that the "Quit India" slogan is now interpreted as a revolt against Western control, and not Western friendship.

The missionary enterprise is the largest non-official co-operative concern in the country, and the missionary is a recognized institution. In town and village, and sometimes where there is neither town nor village, he is to be found. Like his Master, he goes "about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness." He touches life where need is greatest, and the tale of his benevolences would fill many pages of *World Dominion*.

Without the mission hospital, the mission school and college, the mission leper hospital, the mission rural reconstruction centre, and the hundred and one uplifting influences that take their rise in the Christian Gospel, and are radiated from the network of mission stations that covers the greater part of the country, this old and crowded land where poverty, alike of body and soul, is the lot of the great majority, would be poorer still.

Crowning this fabric of helpful service is the Church of Christ in India, which the Grace of God, through mission effort, has brought into being. In varying degrees of success, the missionary has fallen in with Indian ways: he eats Indian food with enthusiasm, wears Indian dress as inclination serves, speaks the language of the countryside with commendable facility, and, on the whole, proves himself a worthy member of the community. How far he thinks the thoughts and shares the aspirations of India is a question that lies beyond our Western ken. His spiritual and political home is over the ocean; but if he plough and sow in the rich fields of friendship and service, he will reap a golden harvest.

In this changing Indian scene the question inevitably arises "Where does the missionary come in? Does he pass with the old order, or does he come in with the new? Will there be a place for him in the India of to-morrow? If he is needed, is he still wanted?"

There are many answers to these questions, for what the missionary does is not done in a corner. Let us hear what the Church in India has to say on the subject.

(1) There are those within the courts of the Church who say quite frankly that the day of the foreign missionary is over, and that the best thing he can do is to depart gracefully and leave the field to his indigenous brother. They who say this have these things in mind: the Church is now domiciled in India and well able to take up the varied tasks hitherto handled by the missionary; why import Christian teachers from the West when qualified Indian Christian teachers are available and unemployed?; why bring evangelists from abroad when Indian evangelists of equal devotion are already on the spot?; the presence of the foreign missionary, having regard to his prestige and financial potentiality, hinders the growth of indigenous initiative and leadership.

It is not surprising that these questions arise if the Christian task in India be conceived as a regional, rather than an ecumenical concern.

(2) While the view above expressed is certainly in evidence, it cannot be said to be the mind of the general body of Christians in India. These, for the most part, hold firmly that the missionary should continue in office, and for these reasons: the Church in India needs him for the upbuilding of its spiritual life; for the completion of the Unfinished Evangelistic tasks (in a population of 380,000,000, Christians of all communions number barely 8,000,000, and vast regions remain where no effective Christian witness is borne); the Church universal needs him. World evangelization is the task of the whole Church, and, by the grace of God, the Church in India is an authentic out-reach of the Church universal, committed, therefore, under the great commission, to preach the Gospel to all the peoples of the world.

FROM these premises, two conclusions of far-reaching range can be drawn. India is still a needy and waiting field for missionary activity; it is also a base for extended evangelistic operations in other lands. For these reasons, there is a deep conviction within the Church in India that the missionary link between East and West should be maintained and mutually extended.

If we extend our enquiry to non-Christian India, we will get a variety of view. What is commonly called Hinduism is the religion of the great majority of the Indian people. Within its ample fold are to be found the untouchable and the animist, and if these be numbered with them the Hindus would approximate to 270,000,000. The orthodox Hindu, who is the most numerous person of his community, holds that since his own religion meets all his needs, the missionary from abroad is not needed. He would rather, therefore, he stayed away and did not come back. But all Hindus are not of the Orthodox order, and many, while loyal to the faith of their fathers, regard the missionary as a useful and desirable institution, serving to good pur-

pose the national interests of medicine and education, and helping to maintain the moral and religious fabric of society. They, therefore, wish him to carry on, provided, and it is a grim provision, that he does not proselytize. In other words, the missionary is a welcome guest, so long as he gives himself to social service and does not press for conversion and baptism. They have accepted the "fragrance of the rose" philosophy, and, to them, the Scripture would read: "faith cometh by smelling," and not by hearing!

An illustration of this attitude comes to mind. Travelling recently in the Bhil country of Central India, I fell in with a well-educated and widely-travelled astrologer, who discoursed on many things pertaining not only to the movement of the stars and the mysteries of the human palm, but also to the affinities of Hinduism and Christianity. Incidentally, for a small financial consideration, he was prepared to let me know when the war would end. When, however, he discovered that I had my own views on that subject, he turned his thoughts to the Bhils, and enquired what progress Christianity was making among them. This was his final word: "Why do you take advantage of the ignorant and simple Bhil to make him a Christian, when what he needs is instruction in his own religion?" That one religion is as good as another, and all religions spring from a common root, is a popular fancy that derives immense support from the strong nationalist feeling now so wide-spread in India. Only an authentic word from heaven can dispel it.

HINDUISM is a tolerant religion. It is certainly less aggressive than either Christianity or Islam, and within its fold is to be found an increasing number of men and women to whom the old shibboleths have largely lost their meaning, but who are not prepared to transfer their spiritual allegiance to another faith. Their attitude is rather that of the religious agnostic, but they believe in the law of progress and the great prerogative of religious liberty. They are not hostile to Christian propaganda, nor scared at conversion and baptism. This group is sensitive to the march of world events, and it has caught the vision of an India, independent and worthy to sit at the Council table of the nations. Its influence on the future direction of Indian thought and action, in the religious as in the political and social realm, is likely to be very great. Broadly speaking, the attitude of the Hindu generally is friendly to the missionary. His danger is, lest in deference to this friendliness, he emasculate his message.

Leaving Hinduism for the time being, we turn to the courts of Islam. The Mohammedan population of India may be said to range from 80,000,000 to 100,000,000. Here, Christianity faces a formidable, but not an unfriendly rival. Like the Christian, the Mohammedan is a propagandist, and the charge of proselytizing applies equally to both. The latter will strongly oppose the Christian claim that Jesus is the Christ, the Son of the living God; but he will not deny the right of the missionary to make it. Were India a predominantly Mohammedan country, it might be otherwise, but,

since the Indian scene offers no immediate prospect of that coming about, the Mohammedan *mullah* and the Christian missionary can well agree to a mutual truce and go their several preaching ways, even to the extent of trying to convert each other.

There is one important province of Indian life where the question : " Do you want the missionary from abroad to continue his work ? " will receive a cordial answer in the affirmative, and that is the people formerly designated as the " depressed classes," but who are now known by the more dignified name of the " scheduled castes." They probably number between 50,000,000 and 60,000,000. Although their most distinguished leader, Dr. Ambedkar, who is the present Minister for Labour in the Viceroy's Council, has denounced Hinduism in unmeasured terms, he and his followers, by virtue of a provision in the Government of India Act, are classed as statutory Hindus.

It is from this community that the Church in India is mainly recruited, thereby proving again the truth of the Saviour's word, " To the poor is the Gospel preached," and that kindred word from St. Paul : " God hath chosen the weak things of the world to confound the things that are mighty." In the missionary, the despised untouchable has found a friend, and he would fain keep him. The same would, I think, hold true of the animistic aboriginal populations —the Bhils, Gonds, Garos, Nagas, Mundas, Oraons, Khasis, Lushais and others—among whom in these stirring days the Spirit of God is moving.

LOOKING at our troubled Indian scene as a whole, we can confidently conclude that the working day of the missionary from abroad has still many hours to run, and that many works of noble note still await his presence. That is the question viewed on the human plane : we must ever remember that the final discharge of the missionary can only be given by Him who commissioned and sent him.

Before we consider more closely the place of the missionary in the Indian scene, I think these reflections may be helpful :

(1) I see no reason to think that the British connection has been a hindrance to the Gospel in India. The evidence is to the contrary. The principle of religious neutrality has, on the whole, been scrupulously observed by Government officers, and the work of the British missionary has been as successful as that of his brother or sister from the United States and the Continent of Europe. In other words, the missionary is accepted on his merits, as the messenger of Christ. Moreover, the success of the Christian movement in India compares favourably with that achieved in China, where neither caste nor British connection pertain, and in Africa and Japan.

(2) Turning to the other side of the shield, it is my sure belief that, while complete independence is likely to interpose difficulties in the path of Christian progress, it is not likely to affect fundamentally the essential function of the missionary. It is worthy of note that some of the Gospel's greatest triumphs in the East have been won in independent Indian States.

(3) While he stands aloof, as far as he humanly can, from party

politics, the missionary has been able to convey the impression that he is neither hostile nor indifferent to national aspirations. With one accord he welcomed Sir Stafford Cripps ; and hailed with varying degrees of enthusiasm the British Cabinet's historic declaration of India's right to full self-government. On this great issue of India's political destiny, the missionary, while he may tremble, need not fear.

(4) The orgy of violence that followed the internment of Congress leaders in August, 1942, did not seriously endanger missionary lives or missionary property. I readily grant that that was probably due to prompt police and military protection ; but, at the same time, it was evident that the revolution was aimed at the Government fabric, and not the missionary scheme of things. Politically, I do not think that India, as a whole, is anti-missionary. India is still a land of the open door and its attendant adversaries.

From these reflections, which are my own, let us now take note of contingencies that may arise :

(1) The range of missionary activity is likely to be restricted and hindered in three directions : the imparting of Christian instruction in Government-aided and recognized mission schools and colleges ; by a substantial reduction in Government grants ; in the crossing over from one religion to another—the likelihood being that evidence of conversion acceptable to a Court of Law may be required before baptism.

(2) Notwithstanding the characteristic religious attitude of the Indian people, and the Hindu respect for tolerance, an endeavour will almost certainly be made to bring all religious activities within the supervision, if not the control, of the State. If the State be predominantly Hindu, or predominantly Mohammedan, or, as some fear, predominantly secular, the Church in India may have to fight again the old battle for religious liberty, and the right, not only to hold, but to propagate, the faith once delivered to the saints. That issue the missionary will gladly face with his Indian brethren. He knows that nowhere in the world has the offence of the Cross entirely ceased.

GRANTED that there is still, and will be for many days to come, a place and a work for the foreign missionary in India, there is a growing feeling that he need not come in such large numbers as formerly. Fewer and more carefully picked ambassadors are required. The Churches in the West have a perfect right to ask the Church in India to say explicitly how many, and for what purpose, missionaries are needed and wanted. The answer of the Church will not necessarily be the final word on the subject, but, at any rate, it will be a guide to action. This whole matter is engaging serious attention in Indian Church circles, and, no doubt, an authoritative pronouncement will be made. What I write is the outcome of my own thinking and observing. The missionary of the future will find his, or her, vocation in one or other, or all, of these spheres :

I. In the Service of the Indigenous Church. Nothing is more impressive in the Indian scene than the rise of the Church

of Christ. It is here, and it has come to stay. The significant thing is that it is growing from within, by the witness in speech and life of its members. At the same time, it has to be frankly admitted that it labours under certain grave disabilities. A large section of its membership is still illiterate ; within its bounds is a stratum of nominal Christianity to whom the " new birth " is an unfamiliar concept ; its Christian ministry, both ordained and lay, leaves much to be desired ; its lack of spiritual fervour and evangelistic zeal is a grief to its lovers ; the ways of the world have invaded its courts ; its unhappy divisions are still an open sore. But it is Christ's Church, His missionary to India, and through India, to the world. If he come to minister rather than to administer, to love the Church rather than criticize it, the missionary from overseas will find an ample sphere of service in bringing spiritual succour and guidance to the Church in India. He can do this in three ways :

(1) By teaching in the theological seminary he can do much to raise the standards of thought and conduct, both in the pulpit and the pew. All honour to Serampore, Bangalore, Jubbulpore, and other theological institutions up and down the land, which have upheld a golden lamp, while receiving all too little encouragement from the Christian forces generally, Indian as well as Western. This matter of theological education has been the weak link in the missionary chain of action, and I am glad to think a resolute effort is now being made to strengthen it. It is here, in my judgment, that the missionary can render the Church in India the greatest service.

(2) In organizing retreats and courses of Bible-study for pastors and teachers ; in camps for students and young people ; in study circles, where problems of the Christian way are taken up ; in the essential ministry of teaching the average believer the way of Christ more perfectly—the missionary, who is deeply read in the things of God, can render very acceptable service. The essential qualification is an unmistakable Christian experience and some skill in the teaching art.

(3) In the production, publication and distribution of Christian literature, the help of the missionary will always be welcomed. That it may worship more worthily, the Church needs a richer supply of devotional books, helps to Bible-study, literature designed to build up truly Christian homes, books that will stimulate deeper study of the fundamental doctrines of the Faith. In co-operating to provide these, the missionary, whose background and training will equip him for the task, will find a congenial sphere of needed service. He will also find right of way as a pedlar of good Christian literature.

(4) It will be the privilege of the missionary to keep alive the flame of evangelism. There is danger lest the Church develop a spirit of complacency, and think of its own interests rather than the interests of others. By identifying himself in every possible way with the Church and its mission, the missionary can lead it out to ever-extending ranges of evangelistic endeavour. In serving the Church regional, the missionary will serve the Church ecumenical.

II. In the Service of India. Mindful of her duty to India, Great Britain has given to the governance of the country a justly famous Civil Service, and thousands of her sons have toiled and died that India might live peaceably and rise to the full stature of a sovereign people. They will soon pass their torch on to Indian hands, happy to think that another story will be told, and it will be a brave story, how Christian movements of great pith and moment have been inaugurated and sustained by godly men and women in all the Services, and in the ranks of trade and commerce, who have not been ashamed of the Gospel of Christ, and have loved to make it known. Himself a debtor to Christ, the missionary is of necessity a debtor to India.

There are three ways in which he can pay his debt :

(*a*) In the sphere of education. Whatever critics may say, the mission school and college have exercised a wide and healthy influence on the thought, life and progress of India, and were that influence removed, there would be general regret. The charge is often made that these institutions are no longer centres of effectual evangelism, and that they are producing good Hindus rather than good Christians. That charge overlooks two very important considerations : evangelism is now accepted as the primary task of the indigenous Church, and good Christians are being made in mission school and college. The Christian student who studies within their walls is being prepared for future service, and, in this effective way, Christian schools and colleges advance the sovereign cause of evangelism. In my judgment, much of what is called direct evangelistic work is a ploughing of the sand. We need to learn that there is an indirect, as well as a direct, method of evangelism.

As already indicated, the sphere of the Christian educator is likely to be restricted, as the supply of capable indigenous teachers is ample, but if the principle of partnership be accepted, there will be room and a welcome for the man and woman from the West who love their art and are ready to serve. In this all-important matter of education, the desirability of maintaining a close link with the West is widely recognized. I may be pardoned a personal word here. I regret the lessening hold of Christian missions on primary and secondary education, and I hope that the day will come when missionaries of good quality will give themselves to the service of the village school. The world to-day is a tragic example of misdirected primary and secondary education.

(*b*) In the sphere of medical work there need be no dubiety. Need and desire alike invite the medical missionary to India. With all its resources, spiritual, mental and material, India is a land where disease and suffering abound, and its sons and daughters breathe a blessing on all, from whatever land they come, who devote their lives to the ministry of health and healing.

IN contrast to higher education, where teachers of the requisite qualifications are at hand, the supply of adequately trained Christian doctors is limited. This accentuates the need of medical missionaries from abroad. It also

lays upon the Christian forces in East and West the plain duty of seeing that provision is made for the equipping of Indian Christian doctors and nurses with the best possible qualifications, medical, mental and spiritual. One may hazard the prophecy that the last foreign missionary to whom the "Quit India" slogan will apply will be the medical missionary.

(*c*) In the broad fields of social service the missionary who loves his fellow men, and seeks to help them in the Christian way, will find an open door. Some will oppose his preaching : none will gainsay his living.

Three doors of service are open to him : (i) *Rural Reconstruction*. "The manufacture of rural souls of good quality" is a task that needs and invites understanding, guidance and patience, such as the missionary can give so well. It is quite true that many missionary ventures in rural reconstruction have ended in disaster ; but we learn by our mistakes, and we know better now how to go about things. The need remains as desperate as ever, and having set his hand to the plough, it would be disloyalty to the parable of the Good Samaritan to look back. The Indian peasant is "a very gallant gentleman," to quote Lord Linlithgow, and he will not forget his friends.

(ii) The missionary is called to the *Ministry of Reconciliation*, and, while I would not for one moment detract from the primary evangelical import of that great commission, I suggest that India, by virtue of its many religious, social and political cleavages, offers a wide field for its secondary application to the promotion of happier human relationships. In other words, the missionary can build bridges of mutual understanding and friendship between communities and individuals who find it hard to dwell together in unity. He can, in some measure, interpret the West to the East, and thus promote international concord.

(iii) India has definitely entered on her industrial age, and the missionary who has made a careful study of industrial and labour problems in the West will be doubly welcome. If he have mastered the Beveridge Report, it will be all to the good. The creed of Communism, variously interpreted, has penetrated, not only the colleges, but also, to a surprising extent, the peasantry of India, and there are those who fear the uprising of a "class war."

All this has a bearing on the fashioning of a new world order, in which India must have an influential hand. In giving expression to the latest and best thinking on labour problems, and by exemplifying, in word and conduct, the Christian law of brotherhood, the missionary, in his day and generation, can do much to sustain the dignity and integrity of personality. "You are a missionary : then you are our friend." In the wide and waiting fields of social service, India covets and invites that friendship.

III. In the Service of the Lord Jesus Christ. If, in certain quarters, the missionary is not wanted, he is certainly needed. That, after all, is the real question. It is well to read the signs of the times ; to mark the varying attitudes to the missionary and his work ; to note the rising tide of nationalism and the coming of that

larger tide of internationalism. These things have a direct bearing on the place and function of the missionary in this changing Indian scene ; but, while they call for re-direction in his methods of work, they cannot deflect him from the integrity of his calling. He is " a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God." What is the Gospel of God ? " God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation."

One thing the changing Indian scene has done, it has opened wide the door of personal evangelism. Through the Church, the Church is growing. The missionary will keep that guiding principle in mind, as, amid the crowds that throng these Indian ways, he seeks an individual here and there, and passes on the Word of Life. There are Ramabais and Narain Vaman Tilaks waiting to be won in this way. In a family of loyalties—loyalty to his own country, loyalty to India whose citizen he is, loyalty to the Church in India, loyalty to the Church that sent him to India, loyalty to the Church Ecumenical, whose representative he is—his first and final loyalty is to the Lord Jesus Christ, from whom he derives his salvation and his service. The question the missionary must ask is : " Lord, what wilt Thou have me to do ? "

INDIA'S EXTREMISTS AND THE AXIS.*

This book points out that Mr. Gandhi insists upon being a dictator or nothing at all within the Congress Party organization. There are Indians at the core of events who realize that the greatest impediment in the advance to self-rule is Congress itself.

Once the Congress policy of sabotaging the war effort is abandoned, the prison doors will be opened, and the way will be free for all Indian parties to enter upon the negotiations that are essential if, at the end of the war, rapid progress is to be made in the transfer to duly elected Indians of the powers that the provisional Indian Government wield and that the British Government is anxious to surrender.

IMPERIALISM.

There is a tendency to indulge in over-simplification of the problems involved in the terms Imperialism and Independence. Dr. Julian Huxley in the *Daily Herald* points out that in Kenya independence would mean freedom for the white settlers to govern the colony and in Liberia domination by a comparatively small number of descendants of liberated slaves. Freedom in Nigeria would not mean democratic freedom but seizure of power by a feudal ruling class.

**India's Extremists and the Axis*, by Sir Alfred Watson, published by *Great Britain and the East Ltd*. Price 6d. A booklet that should be read by all especially by critics of British policy in India.

The author, so well known in India, sent the following short article to "World Dominion" just before his death. It was said of McCheyne Paterson that no Moslem could know him and remain a Moslem.

They Poisoned His Food

R. McCheyne Paterson

PEOPLE little realize what trials a Moslem convert has to endure. He may consider himself fortunate if he is turned out of house and home with a whole skin. God, in His goodness, often opens the door of escape. I think of scores of young, educated Mohammedan men, burdened with a sense of sin, and so led to see in Christ alone a Saviour from sin.

Many honest Mohammedans may think that they have a Saviour in Mohammed, but never do they even imagine that he saves from sin. At the very most, he will save them at last from the punishment of hell. But what about a present and, therefore, living Saviour, who will save them day by day from sin? They fail to see that anyone who lives in sin is now in hell.

This was what appealed to a young, educated Mohammedan of good family, who came to us to learn more of Jesus Christ, whom he loved. It was really his younger sister, reading in our mission school, who drew his attention to the Gospels, through her fervent reading of them. He went to his relations, ten miles away, but knew better than to stay with them. He put up in our pastor's house, that they might hand over his clothes and bedding to him. Then a hornet stung him, and this brought on fever. His temperature was so high that he could not look at the rich food which his relations sent to him. In order that he might not offend them, he threw it to a stray dog, and went and bought some milk. On returning, he found the poor beast lying dead—poisoned.

He drew his pastor's attention to this fact. He and we praised God that He over-rules all things for the good of His own. He could now thank God that the hornet had stung him. This incident made him very careful in all his dealings with even his nearest and dearest. For instance, he heard that his elder brother—their guardian—was arranging the marriage of his sister with a fanatical Mohammedan older than herself. He said to me: "I must save her. Let me find out when that elder brother is away, and I'll go and persuade her to go in for a higher examination which will take two years' hard study, and so put off that hateful marriage."

He told me that he would not dare to touch food in his old home, for his mother was so fanatical that he could not trust her. He was away a night and a day, and came back about midnight, without having taken even a drop of water. He had had a heart-to-heart talk with his sister, and found her trusting in Christ as her Lord and Saviour. She jumped at his suggestion, and began to prepare for the higher examination. By the time she had taken it, she would be of age, and could choose her own husband for herself.

This young man gave us no rest until he had publicly confessed

Christ in church, through baptism. From that time, he grew in grace, and was diligent in his study of God's word. His dependence on God's Holy Spirit enabled him to fathom the deep truths of that Word.

He was anxious to earn his own living, so he went to a Christian workshop to prepare for the Transport Motor Department. While there, he received an urgent message that his favourite uncle was dying and wanted to see him before the end. The missionary in charge wrote to a friend to ascertain the truth of this, and learned that the uncle was just then attending to his daily duties in a Government office. So that little ruse failed.

Then they tried another and more deadly trick. A young, strapping Mohammedan arrived at the workshop and said that he was an enquirer, and wanted to learn more about Jesus Christ from Fazl Rabbarin. Our friend was only too delighted, welcomed him as a brother, and offered to have him to stay with him. Providentially, a big burly Christian lad became suspicious of this so-called enquirer, and eyed him keenly as he sought to edge nearer and nearer to Fazl Rabbarin. One suspicious move, and our Christian giant threw his arms round the man and carried him out of the house. Then he searched him thoroughly and found a big, murderous knife concealed below his clothes. The fanatical rage of the would-be murderer blazed out when he was so baulked of his revenge on an "infidel."

* *

So many, both Hindus and Mohammedans, are making the old excuse—as old as the Gospel story—"Let me go first and bury my father," i.e., "Let me wait until he dies, and then I'll confess Christ." Blessed are they, and doubly rewarded here and now, who refuse the tempter and boldly give up all, and follow Christ. Such—and there are hundreds of them in India—become pillars in the House of God out here.

All this enmity and deadly spite is displayed by those whose *Koran* teaches in one place that all followers of the "four Books" are brethren, and are to be treated as such, even to inter-marrying and eating and drinking together.

FREEDOM ?

For some time now, attempts have been made in Egypt to introduce anti-missionary legislation. These attempts are likely to be continued. In discussion of the Four Freedoms, too little attention has been paid to an elucidation of the Freedom of Worship. The Fellowship of Faith for Moslems tells of two women, who, because of the hopelessness of their circumstances under the laws of Islam, set fire to their clothing and ultimately died. A federation of Moslems in Arabia, North Africa, Turkey, Egypt, Persia, Iraq, Afghanistan, Pakistan (?) and the Dutch East Indies, is not an impossible post-war dream. Then religion would become identified with politics with disastrous results to freedom. State control of religion anywhere makes true democracy impossible. There are 100,000,000 Moslems in the British Empire.

The war against leprosy in India's villages must be waged relentlessly.

Rid India of Leprosy!

R. G. Cochrane, M.D., M.R.C.P., D.T.M. & H.

AT the present time in India, it is almost impossible to give the reader in the home-land an adequate picture of the situation. Each one, with his varying experience and contacts, forms different opinions, each opinion contains elements of truth, but the whole truth can only be gathered together by the piecing of the various opinions influenced by different contacts, experience and work. I shall, however, try to depict as clearly as possible my own reactions and thinking to the ever-changing situation in this country. I can only speak from South Indian experience, and from contacts made during the last eight years, in endeavouring to build up a work which will be able to meet the leprosy problem of this Presidency.

The Lady Willingdon Leprosy Sanatorium is unique in many aspects. Firstly, it is a Government institution, almost entirely financed from official sources, but the management and personnel are members or employees of the Church of Scotland Mission, and serve in this capacity as missionaries, or Indian colleagues of the missionaries. Thus, a situation is created in which the work here falls into two phases: firstly, our contribution as missionaries, and secondly, our contribution to the Government, so long as we are in charge of the Sanatorium. It is difficult to separate these two functions, for, as Christians, we have a distinctive contribution to make to the State, and this contribution is incumbent upon us, whether we are missionaries or not.

The Lady Willingdon Leprosy Sanatorium is also the headquarters of the leprosy campaign in the Presidency of Madras, and the following investigation units and clinics are directed from the Sanatorium:

1. Silver Jubilee Clinic for the study of Child Leprosy at Saidapet (suburb of Madras).
2. Children's Leprosy Sanatorium, Ettapur, Salem.
3. Silver Jubilee Clinic, Erskine Hospital, Madura.
4. Leprosy Department, General Hospital, Madras.
5. Leprosy Department, Stanley Hospital, Royapuram, Madras.
6. Urban Leprosy Investigation Unit, Madras.
7. Field Investigation at Cuddalore, Salem and North Arcot.

In addition to the above, for investigation purposes, the Rural Leprosy Prevention Unit, twenty-three miles from Chingleput, has to be included. In connection with these units, and particularly at the Lady Willingdon Leprosy Sanatorium, research activities, covering the clinical, epidemiological and pathological aspects of leprosy, are continually being undertaken.

It will thus be seen that the leprosy work, supervised by the Church of Scotland Mission, has wide-spread ramifications, and, in addition to his duties as Chief Medical Officer of the Lady Willingdon Leprosy Sanatorium, the missionary in medical charge acts as the Honorary Secretary of the Madras Provincial Branch of the British Empire Leprosy Relief Association, Honorary Director of

the various clinics and investigation units mentioned above, and Honorary Physician-in-charge of the Leprosy departments, General Hospital and Stanley Hospital, Madras, and Lecturer in Leprosy in the University of Madras. Thus, the whole leprosy campaign is controlled from Chingleput and co-ordinated by one individual.

THE slogan, "Rid the world of Leprosy!" was the motto with which the leprosy campaign commenced twenty years ago. This was followed by the slogan, "Rid India of Leprosy!"—a very good slogan, and easily taken up, for no one individual would ever be asked to accomplish such a task. One has never heard the slogan: "Rid a specific group of villages in India of leprosy!" For this reason, we, in this part of India, five years ago, chose as our objective the ridding of a group of villages of leprosy.

Leprosy is a village disease, and one must study it in the area in which it arises. For if one studies it only in the artificial atmosphere of a large institution, one is not studying the disease in its normal *habitat*, and hence conclusions will be vitiated. Another of our objects is to create a centre of Christian service through leprosy work, and thus prepare the ground for more definite Christian witness.

The latter object is the more difficult to attain. What has been accomplished so far? A centre has been built, and houses for segregation of infective cases of leprosy constructed. In a small group of villages, sixty per cent. to eighty-five per cent. of the infective cases have voluntarily segregated themselves from night contact with children. If one could prevent children from acquiring leprosy, the disease would, we believe, come under control. The whole scheme is simple and non-expensive.

In addition to this, the villagers are encouraged to improve their villages. Four wells have been either dug or repaired, and the villagers themselves have paid for and acquired land for the digging of rubbish pits. This is no small achievement when one realizes the almost incurable habit of expecting expenses for schemes for village improvement to be met by the generous Government or missionary authority. No work in the village is done unless the villager himself contributes in labour or in kind to the cost of the work.

What of the Christian witness? This is gradually being built up through many vicissitudes. Scriptures are distributed to interested enquirers, and we are praying that, as a result of this contact with the villagers, they will become more definitely interested, and so the opportunity for individual Christian witness will greatly increase.

The work is hard. We have at times got down almost to our last anna, but when things have got desperate, money has come, this missionary enterprise continues, and the scheme is saved from becoming a purely secular one. Funds are always needed, for the Lord keeps us in constant remembrance of our dependence on Him. When I think of the possibilities of such a scheme in connection with rural medicine, I am forced on my knees to pray that we may have the vision to combine together and demonstrate how a group of villages in

India could be transformed into a garden city.

"Oh!" you will say, "but while we concentrate on such an idealistic scheme, thousands will die, for they will not be reached." Thousands are dying and will continue to die, and we have been in India a hundred years, and yet the average Indian village is no cleaner for all our efforts. We can continue for another hundred years, and still only scratch the surface.

I think that the work at Chingleput illustrates in a small way one aspect of the development of the missionary enterprise; an aspect which may be temporary, but, nevertheless, of great importance in moulding the future medical policy of India.

Within a very few years after the war, a national Government will be in charge of the affairs in India, and, therefore, unless a very great effort is put forward to inculcate a sound knowledge of leprosy in the mind of the general public, as well as of the medical profession, all our endeavours of the past two decades may be seriously handicapped and the efforts expended rendered null and void.

It must be remembered that even among medical missionary personnel, leprosy is considered a disease of special significance, and that it often does not come within the scope of the ordinary activities of a mission hospital. There may be a leprosy clinic somewhere attached to the hospital, but the patients are looked upon as having a serious infective disease, and no adequate provision is made for their hospitalization should they become acutely ill, although much more infective diseases, such as tuberculosis, syphilis, infective skin and parasitic diseases are admitted into the wards.

Until the whole attitude of the medical profession to leprosy is changed, no headway will be made towards the ultimate control of the disease. Hence, one of our tasks is to educate the medical profession, as well as the public, so that they will view leprosy in the right perspective, and thus medical men of the best calibre will be encouraged to study leprosy.

HERE, then, in changing India is one contribution which, I think, is of paramount importance—the development of certain model pieces of work which would constitute a challenge, stimulating Government and other official bodies to follow the example that is set. Thus the health problem of the country would be more adequately met.

In developing this thought, I am aware that much may be said that is open to criticism, but I say it because I believe that a new approach to the whole missionary problem will be forced on those in India, within, perhaps, a very short time, and certainly after the war, when the Atlantic Charter will become a reality among all nations.

We see signs of the trend of Indian national opinion, and it is safe to prophecy that much missionary work will be hampered, if not made completely impossible, when this is vitally dependent on Government grants, for these may well be curtailed, or withheld and, therefore, work crippled or stopped. It would be well, then, to consider the essential objects of the missionary enterprise.

The first and primary object is evangelism, so that the Gospel of

God's redeeming grace will reach every village within the shortest period of time. From information gathered, admittedly at random, it is doubtful whether twenty per cent. of the villages in the district in which our leprosy unit is working have had any Christian witness. Over thirty villages have so far been surveyed, and, as yet, the survey party has been in no village in which there is a single Christian, or any previous Christian work, although the area referred to is within six miles of a Christian centre, in which a Christian Mission has been in existence for over fifty years.

PERSONALLY I am of opinion that thirty per cent. would be found to be the outside percentage of villages in this part of India in which there is any effective Christian work. This would mean that possibly seventy per cent. of all the villages, in what is considered a well-occupied area, are still unreached. It is surely not the number of Christians in an area that is of importance, but the percentage of villages in which there is a nucleus of Christian workers, voluntary or paid, active or potential. If this were investigated, I have no doubt that staggering evidence would be revealed of the task yet to be accomplished.

The first and most important object is to reach the villages of India with the Gospel of Christ. This is mainly a task for the indigenous Church. Another object of missionary endeavour is to train the Church in Christian service, and, by this is meant the whole contribution the Christian community can make to the body politic.

It might well be asked to what extent, as a composite body, does the Christian community contribute towards the idea of service? I would, therefore, emphasize this latter object of the Christian missionary enterprise, and the setting up of model pieces of work, which will challenge the Indian community into definite action in respect to service. These model pieces of work would not be many, but few, and would include the whole resources of the Christian Church, irrespective of what particular section of the missionary enterprise it represents. I cannot speak from the general educational standpoint, but will outline what I consider the future principles along which medical work might develop.

In the past, hospitals have arisen because a certain missionary society saw the great need for medical relief, and commenced medical work. We can never meet the medical need of India, or even a district. All that can be done is to show the method by which the medical need could be met. The day will soon be here when the National Government will feel that it is quite capable of running hospitals and dispensaries, and, therefore, the medical needs of the country will more and more become the primary concern of the State.

It is no argument to say that secular institutions in this land are sometimes not efficient because of the tendency to bribery and favouritism. The challenge in such instances is to bring pressure to bear on the authorities, and to put a stop to abuses, and not to start what may be taken as a rival piece of work and proselytizing

effort. If, therefore, medical work is to exist, as such, it must develop along lines which the national movement still has to confess that it cannot cope with.

These lines are as follows: rural work; leprosy; to some extent tuberculosis; and possibly work for nervous and mental sufferers. In respect to leprosy work, the day may not be so far distant when it may be possible for even this (apart from the destitute and crippled aspect), to be taken over by Government. It is time, therefore, that, as medicals, we should think in terms of intelligent planning, and review our forces and equipment in the light of future developments, for, in a very few years, we may find much of our work impossible to continue, owing to depletion of staffs, and have no alternative programmes to offer.

LET us ever remember that we cannot meet the whole need of India, but we can demonstrate how the Christian community can serve India in bringing relief to village communities. We are all too busy, and the problems ahead of us are so vast that we are apt to say we need more and more hospitals. More hospitals are needed, but it is not the task of the Christian Church, or the missionary societies, to multiply hospitals and save the Government from doing the work which is primarily its task.

It is true that God is calling from among the nations a people for His Church. While this is so, we, as members of the nation, are expected to make our contribution to the good of the country, and in the realm of rural medicine where can we better serve the people of this land? Here, then, is a work worthy of our closest attention: the developing of an efficient Rural Medical Unit. In setting up such an example in preventive medicine, Government will be faced with a challenge which it will not be able to ignore. Unless Christian medical education inculcates into the very fibre of a student's being a longing to serve the villages of India, any college that may be founded will not achieve its object, and had better not be started.

One day, perhaps, the work at the Lady Willingdon Leprosy Sanatorium will result in the founding of an All-India Institute of Leprosy Research. If that day comes, and I pray that it may speedily dawn, our work in the institution, as missionaries, may end, and we can then turn our attention to other work, for our object will have been achieved, and Government will have been persuaded to take up the challenge of leprosy and deal with it adequately. Thus would be illustrated the second object of the missionary enterprise: the taking up of certain needed pieces of work, as examples to Government.

No person who has worked in India can view the political deadlock without concern, but as missionaries we are here to serve, and to pray that this land, which we love so well, shall have internal peace, that all developments shall ultimately bring the country to a realization of her need of a Saviour, and that the Church in India shall play a greater and greater part in bringing the Gospel of Christ's redeeming grace to all who would hear.

The Atlantic Charter does not include freedom of speech or freedom of worship : only two freedoms are referred to—freedom from want and freedom from fear. President Roosevelt's speeches mention on several occasions the four freedoms, but there has been no endorsement of these by Congress or Parliament.

Therefore, it follows that, either (1) The rights to the freedoms of speech and worship should have legislative sanction, or (2) Men must continue to strive for them. " Freedom of every person to worship God in his own way " is one of the most vital pronouncements ever made by any Statesman.

Editors.

What of the Washington Declaration ?

Alexander McLeish

IN the last issue of *World Dominion*, the situation regarding the four essential freedoms, so often referred to by President Roosevelt, was explained. It is well to be clear that the four freedoms were originally mentioned as an *ideal* in his speech on 6th January, 1941, when he said : " In the future days, which we seek to secure, we look forward to a world founded upon four essential human freedoms." Later, on 15th March, 1941, the President said : " They may not be immediately attainable throughout the world, but humanity does move toward these ideals through *democratic processes*." Again, on 17th May, 1941, he said : " Even our right to worship would be threatened . . . We accept only a world consecrated to freedom of speech and expression—freedom of every person to worship God in his own way . . . We reassert our abiding faith in the vitality of our Constitutive Republic as a perpetual home of freedom, of tolerance and of devotion to the Word of God."

It was at this stage that the Atlantic Charter was announced over the names of President Roosevelt and Mr. Winston Churchill. In it, none of the " essential freedoms " were made basic to the declaration, and only two—want and fear—were indirectly referred to as hopes dependent on the right kind of peace. This was, of course, noticed in America, and questions were raised as to where in the Charter the more fundamental freedoms of speech and worship were to be found. On 21st August, 1941, the President answered this question : " It is also unnecessary for me to point out that the declaration of principles includes of necessity the world need for freedom of religion and freedom of information. No society in the world, organized under the announced principles (in his speech of 6th January, 1941) could survive without these freedoms, which are a part of the whole freedom for which we strive." This is the personal opinion of the President, but it is not declared in the Charter.

He continued making reference to the importance of religion and faith in his speeches on 27th October and 15th December, 1941, and on the 1st January, 1942, the

famous Washington Declaration was signed by 26 nations (by August, 1943, it had 32 signatures). This was not a treaty, nor was it an agreement in the legal sense.

The Washington Declaration consists, firstly, of a paragraph subscribing to the Atlantic Charter ; secondly, of a paragraph beginning : " Being convinced that complete victory . . . is essential to defend life, liberty, independence and religious liberty " and thirdly, of a declaration by the signatories : (1) that they pledge their full resources, and (2) their full co-operation. " Religious liberty " is stated as one of the things to be secured only by complete victory, to achieve which is the object of the declaration. Here again, religious liberty remains an assumption.

Later, on 6th January, 1942, the President explained that the consolidation of the United Nations' total war effort was " the primary objective of the declaration of solidarity," signed a few days before in Washington. " They " (the Axis powers), he added, " know that victory for us means victory for religion, and they could not tolerate that."

These are, indeed, high ideals. Can they be translated into agreements binding upon the nations ? We heartily endorse the President's further statement in the same speech : " Our own objectives are clear : the objective of smashing the militarism imposed by warlords on their enslaved peoples—the objective of liberating the subjected nations—the objective of establishing and securing freedom of speech, freedom of religion, freedom from want and freedom from fear everywhere in the world."

Although all these statements regarding the four freedoms have no legislative endorsement, nevertheless, the President made the assertion on Washington's birthday (23rd February, 1942), that : " We of the United Nations are agreed on certain broad principles in the kind of peace we seek. The Atlantic Charter applies not only to the parts of the world that border the Atlantic, but to the whole world ; disarmament of aggressors, self-determination of nations and peoples, and the four freedoms—freedom of speech, freedom of religion, freedom from want and freedom from fear." It may be that America has come to take freedom of speech and freedom of religion as so axiomatic that there is a failure to realize how very precarious these rights were in most parts of the world before the war, and how largely they have been non-existent since. Such cardinal essentials cannot safely be assumed in the kind of world in which we live.

If these rights are part of the " democratic process," then it would seem that we must continue to fight for them throughout all the world, and not depend on possible interpretations by individual statesmen, or on assumptions based on public documents. The forces of toleration and religious liberty are challenged to face the concrete situations which will arise when peace treaties are being formulated. It is then that the battle for " the four essential human freedoms " will have to be fought out. It is the wiser policy, therefore, to assume nothing, but to prepare for action.

¶ *One of our Consulting Editors gives us a message for the New Year.*

Relig

The Rt. Rev.

NEW Year's Day, 1944, is a good time to take stock of the situation in the world as it presents itself to the Christian Church. Over against a background of unparalleled cruelty and wrong, of mass murders and bitter persecution, of war and destruction, we see the Church of God at work. Are we moving to an inevitable doom, the collapse of our civilization and the break-up of those things we most cherish, or can we with any confidence look forward to better days when the war is over?

A superficial view may well make us feel pessimistic, as we watch the ills and evils of war, the collapse of moral standards and the neglect of religion. But there is another and a balancing side to the picture. History seems to show that in times of great peril and of national neglect of the faith, there have been movements of the Spirit. The Reformation, the Evangelical Revival and numerous other instances could be cited in evidence of this. But we will make a great mistake if we imagine that war, as war, ever makes for spiritual life.

Spiritual movements have come during revolutions and wars, but they have been through a gracious work of the Holy Spirit and not merely through the circumstances of the times.

Our question, on this New Year's Day, is whether we can with any confidence expect another movement of the Holy Spirit. Are there any signs visible to-day to indicate this? I believe that there are such signs, but the future will depend, not on any such indications, but upon what the Church makes of them. Revival is never automatic. It does not spring out of either dryness or despair. It comes as the Body of Christ sees afresh its task and fulfils its responsibilities. God has committed to us a ministry of reconciliation. Our real answer, therefore, is dependent upon this ministry and how far we fulfil it.

I AM encouraged by the fact that immediately before this war was thrust upon us, there were special gatherings of Christian leaders, meetings of immense importance through which God both spoke to His Church and called it to fresh endeavour. I refer to the great Conferences of Edinburgh and Oxford in 1937 on Faith and Order, and Religion and Life; to the Amsterdam Conference for Youth, and to the meetings of the International Missionary Council, held at Tambaram, India, in 1938.

If these were organized under the guidance of God, it can only mean that God was preparing us for these days of war, and showing us again our world task. In spite of war, or perhaps because of it, there is a great deal more co-operation among the Churches than ever before, and the British Council of Churches, though young, is on the road to great achievements for the Kingdom of God.

It is surely an encouragement that, in a material age, so much stress should be placed in our national school system upon religious education. All sections of

-Day

of Worcester

the community to-day are demanding religion in our schools.

In civic affairs I sense a greater readiness to acknowledge God, and the National Day of Prayer, on 3rd September, was, in fact, a national recognition of God and our dependence on Him. But it is by no means confined to official, civic life. On 3rd September, there must have been literally thousands of special services in factories, munition works, cinemas and other centres of work and recreation. The lesson of all this is not that we are on the verge of revival, but that we are discovering a new method of evangelism. We are learning that there is still a great deal of religion in our land, largely inarticulate and undefined, not related to any organized Church, but very sincere. This is an encouragement, but much more, a grave responsibility.

FURTHER, it is a fact that Christianity has an opportunity to make a great contribution in international affairs. For the first time in history, the Church is world-wide, and the Christian Gospel is now a world factor with which the nations must reckon. China, for example, is steadily building a new civilization on Christian foundations. The Church in China needs now, and will need in far greater measure in the post-war days, the strong backing and support of the sister Churches of the West. The same, in different degrees, is true in all parts of the world.

One thing is clear, international affairs will be shaped, to a large extent, by the Christian way of life. When the war is over, the Church will be faced, both at home and abroad, with a call for service from every quarter of the globe, a service on so vast a scale that the resources of all the Churches and their missionary organizations will be taxed to the full ; a service that will demand a depth of spiritual reality and a conviction as to the meaning of the Gospel ; a service that will not be easy, but that will be all-absorbing, and upon which the future of mankind will depend.

TO-DAY, people are feeling after God. They know that our victories and deliverance have not been merely by the might and strength of the allied nations. They recognize that, when as a nation we stood alone amid the wreckage of Europe, God stood by us. There is an honest quest for God amid great doubt and perplexity. Nothing is taken for granted, but nothing grips people more than a positive message of a Gospel that really works.

Visits to factories in my diocese have taught me that we clergy have been too concerned with our services and our churches, and not enough interested in men and their work. We have been too separated and apart, and not enough one with our brother man. We have failed in our teaching ministry, with the result that a large proportion of the nation blindly seeks the truth and does not find it in organized religion. We have been too much influenced by the world, which has moulded us, instead of our

moulding it. We have placed great emphasis on Christian ethics and tended to lose sight of revelation. Religious humanism has often taken the place of a supernatural faith.

MR. De Courcy, in his *News Letter*, for March, 1943, said :

> " Men may deny the Christian dogma, but they cannot deny the fact that ethical instruction empties the churches and leaves ordinary people indifferent and cold."

He concludes with these striking words :

> " Presently some force will arise and stir this deeply religious people to a great revival, which will sweep Mr. Worldly Wiseman off his feet and bring Britain into a new dimension of spiritual values, and consequently into a phase of greater national achievement than any we have known."

New Year's Day calls, not for new resolutions, but for new united and courageous action by the whole Church of God in an all-out effort to evangelize our own land, and all the nations of the world.

Trying Out New Methods

IT is probably true to say that films, more than any other single factor, have the greatest influence on modern youth. It may be that the future of mass evangelism will be closely linked with the screen. Two recent interesting experiments illustrate the possibilities. The first comes in an airgraph report from the Mildmay evangelists. Mr. Trevor M. Morris and Mr. F. R. Levett.

Mr. Morris writes :

" We have just finished a most successful mission in the Port Melbourne Town Hall. We used this mission to experiment with a fuller pictorial evangelism. We discarded hymn-books, and used well-illustrated hymns on the screen instead. We had good pictures to illustrate the Scripture reading, and we had Mr. Levett's solos. Then we had two sections of the colour film which we made ourselves, finishing with a twenty-minute message.

"The results far surpassed our best hopes. Port Melbourne is a most difficult industrial suburb, but we had congregations ten times as large as had been expected, each night. In view of the interest, we have arranged to carry on with five after-church rallies in the Town Hall. There were nearly 500 present at the first of these. I feel that things are moving, and I am planning to develop this method because I am convinced that we must change methods and that we must sometimes get into neutral attractive buildings."

The second experiment is also reported from Australia. An article in *World Dominion* was partly the inspiration of it. A Christian business man is making arrangements for the showing of suitable verses of Scripture upon the screens of News and Picture Theatres. At the moment, nearly 200 cinemas are to bring quotations from the Bible before the people in this way. The value of this scheme cannot be assessed accurately, but we do well to remember D. M. Panton's pregnant statement that the " life is not in the sower, but in the Seed."

¶ *A member of the Iona Community speaks out.*

Revitalize Our Land!

Ian M. Fraser

WE are used to the tale of people drifting away from churches. We may forget that it is a true tale. The Church is the home of only a remnant of the people of our land. Others scarcely sniff in that direction. As a Church we are walking in the black-out to-day. We and the common man are continually passing within inches of one another, but missing one another all the time.

There is still a great affection in our country for the Church, but it is very like affection for the memory of a revered grandmother, long dead. The belief is common that the Church is ornamental, or at least an extra to be tagged on to life if wanted. Men and women do not go to the minister when life hits them for ten: often he is the last person they would dream of approaching. The life of the Church seems separated from the life of the work-day and the washing-day: concern for one cannot be carried over into concern for the other. This is not true universally, certainly. As certainly, it is the most common situation to-day.

In an age when churchmen neglected their work and built up personal treasure-stores, and lived dissolute, immoral lives, there would be nothing strange in this alienation. But the alienation exists at a time of great integrity in the Church. Her ministers are, on the whole, very sincere, very hard-working, morally upright. Her organizations are not out for profit, but honestly want to do good. She is out to help men along the road of life. But men do not want her offered help. They carry on without more than an occasional disinterested glance in her direction.

Strange, that in an age when men are groping in a great darkness, and the Church with great sincerity of intention is ready to light them along the road, they will look almost anywhere but to the Church! Strange, but true.

Common man has lost his faith, we say. He has got lost in big ideas of his own power to set the world right. He will not listen to our message, in his wilfulness. We cannot be blamed for making so little impression on one whose life is so full of trivialities and so full of pride.

There is so much true in that, that I would not score any of it out. I believe it stands. Men still do seem to believe that they can see things through on their own, without God's help. The sheer, blind sinfulness of man is a rock-bottom cause of all mischief in the world. Men who have stopped their ears are not men who will readily hear the Church's message. It is stony ground we work with to-day.

But is that all that has to be said? Has Christ Himself lost all His attractiveness to-day, so that men's own decision that they need not attend to Him, leaves Him powerless? Have we just to accept as reasonable a situation where God cannot compete with the pictures?

There is more to it than man's sin. Man's sin is a prime factor. It is not the only factor.

I find that among men to-day there is, besides their wilfulness, an honest failure to see where the Church comes in at all. If you go to church you have to dress up. You have to be respectable. You have to worship a God who never seems to have done anything much for you. You have to watch old Tom ——, the slimy hypocrite, singing away decorously as if he were a saint. You have to listen to a talk about things you're not concerned with, in a language in which you're not at home. Then you have to come out and muck in up to the elbows in a very real world. It doesn't seem right, somehow. It doesn't seem right to pretend for a day, and then be yourself for a week. It isn't what an honest man would do. " To hell with playing a child's game of make-belief nowadays : we'll face life as well as we can, and leave the church to the old folk who seem to get a real comfort from it—God bless their aged hearts !"

If we are not to dupe ourselves, we must humbly recognize that the fault lies in the transmission apparatus, as well as in the receiving. God's word of life is not getting through. Further, we must recognize that our engineering job lies with the transmission apparatus. We must not just sit down and blame the receiving sets. We must first buckle to our own job.

There have been attempts to get over the deadlock.

There is still a certain amount of begging round the door. " Why not come to the church sometimes ? " (To which the unspoken answer is usually : " Why should I ? ") " I'm sure it would do you good." (The response being : " Some bloomin' 'opes.") For one thing, this method seems to meet with little success. People come for a day or two, and go away again. Or they just forget about it the moment the door is safely closed. For another, it is only the cheapest goods that need to be hawked from door to door before they make a sale. If Christianity delivers the goods, people should be queueing for it.

BRIGHTER services, popular meetings, show a slightly different approach. Odds and ends are introduced into services which " keep up the interest," relieve the tedium. Solos, choir renderings, happy sing-songs, bright, short talks which make no demand on the hearer, are featured. All I say of this approach is that if God needs tinsel to make Him shine, He is no God for me—or you.

A more serious attempt to reach men has been made recently by means of various Church campaigns. Usually the faithful rally round these, and occasionally outside interest is aroused. But no compelling, lasting impression is made. Things sink back to normal. The fault is not only in the lack of continuity, in the disadvantage of having speakers who are here to-day, gone to morrow. The fault, I believe, lies chiefly in ignorance of the state of mind of the people of our land in regard to the Church, and in second-rate methods of grappling with their disease. It looks as if the Church to-day were absolutely stuck. The high spot of her evangelistic method at the present time is the Church campaign (under whatever name that goes) and the Church campaign is not paying dividends.

THE truth, I believe, is that so many men to-day have got clear of the life-stream of the Christian Church that they cannot be appealed to by a campaign. When we dish out the Church's message, we dish it out in such a way that men do not see it as food for their working muscles, as food for the kids at home. Our first duty is to make it recognizable as food in the context of men's own situation. In a Church campaign the appeal tends to be: "Take it; swallow it. You'll find it will give you life." The only thing common man has to say to that to-day is: "I don't believe it is food. Show me first that it's food."

This involves two things.

It means starting from scratch in explaining the Christian faith. Campaigns may be carried out with success many years hence. But first there is a whole heap of groundwork to be done. To speak of the good life God gives, its satisfaction, its implications, its demands, is to be just a mile in front of common man who asks: "Why should I pay attention to God at all? What has God to do with me? Why shouldn't my mind be shallow and empty? It suits me all right and I don't see what business it is of yours."

The second thing is much more important. We cannot know where common man stands without going over the street to him, without identifying ourselves with his life-situation, so that our good news, undiluted, may be given in the mix-up of lives bound up with his. We have spoken as a Church of setting our own house in order. We haven't done a thing costly to ourselves to make these words more than mere words. The only way out is to give up those things which hold us aloof from the life-situation of men. "It's easy for you to speak!" men shout to us feverishly, "up there in your sheltered cave on the cliff-top when I'm down here on the rocks with the tide coming in." They're right. We have a right to speak to them, we know what to say to them, only when we, too, are trying to hold our footing on slimy rocks with the wind blowing a half-gale and the tide coming in.

We must first lay aside every dignity and title which makes us one up on ordinary folk, to be treated differently as people who are rather on pedestals: the style in which we live, where that is such that a working man cannot come into our manses and feel quite at home; the peace of our surroundings detached from the traffic of working life; the aloofness of bearing which allows us to be gracious without letting men come too near—these must go. We want to cling to them by referring to them as respect for the cloth, respect for the faith, and so on. But they must go. We have an excellent precedent in Jesus Christ, who laid away His glory and came among us like one of ourselves.

The unconscious defences that we erect against the rawness of ordinary life must be dropped. The dog-collar eases our passage through life: it oils the way. Our mannerisms in gesture and speech save us from being ordinary men who must measure up to life without a handicap start. Our very shouting louder saves us from sacrificial action. The barriers must come down, and the worth of our message show itself in lives

stripped of phoney religious armour.

WE must go among men and take part in all their activities as equals. We must be as eager to learn from them as to teach them. Where we find their lives coarse, unprincipled, we must not withhold our friendship, but love them and seek a deep understanding of them as they are. We must set our lives in as exposed a position as their own, so that we may know their temptations and their achievements and sympathetically take our stand with them. Until we do that, we have no right to speak. Until we do that, we do not know what to say. When we do that, we may feel more like listening, and let the bitter, noble experience of men teach us first.

We need, not only a Gospel which is completely adequate—thank God we have that : we need to know those raw points in men's lives where that Gospel can come alive. We cannot get to know them from our present detached position. Nor can life hold its full points' value for us ourselves as long as we remain there. If our lives are touching those of prostitutes and publicans, or their equivalent to-day, as Christ's did, we will be in a position to be used by God to revitalize our land. No amount of lectures can teach men how to speak of things that matter in a way that can kindle the mind of common man to-day. One has to be bound up in the bundle of life with them to do that.

My own solution, under God, has been very simple. We do not see life through men's eyes because we are separated off from them. Very well : end that separation. On finishing my College course at Edinburgh I went, under the Home Board, and as a member of the Iona Community, to a paper mill in Fife where I worked an eight-hour day along with the men, as their workmate and padre. I asked no special respect for my office, was treated as one of themselves, and did not avoid any work, however dirty, or any work-mate, however crude. It was a very small answer to a very big and complex problem. But it has proved its worth, and may help towards a larger solution. God knew what He was doing in asking me to go there. The barriers that would have separated us as men if we had lived each in a different life-context are down. We work in an atmosphere in which the free flow of life is unleashed, where each can learn and each can teach. In that freedom, God can speak, men can share burdens with one another, a beginning can be made to tackling the knotty problems of life from scratch. In the nakedness of life which exists where ministers and workmen meet as common learners and common sinners, is a great hope for a lost generation and a Church whose tentative tentacles seem to meet only thin air.

The way for evangelism to-day is the way, not of words, but of life. Men do not want to listen to the Church. Men will not swallow propaganda except with very good recommendation : they are right. The Church must set up her witness where men cannot avoid it, where they are continually brushing up against it, and where it is not forced on them, so that they can decide about it for themselves, unmolested. This can be done in many spheres. My research work

under God, has opened up one field of industry. God wants men and women to get going in many other fields.

The times in which we live seem to me to be, in many ways, like those in which Christ lived. There, men were looking up into the sky for some mirage which would set before their eyes the mystery of life and show in a picture how everything hung together. While they stood there looking up, feet were walking the hot sand beside them, and Someone was coming to the place where the tents of men were, and setting up his tent there too. There—where from the tent on one hand, came the wails of a child newly brought into the world ; and from that on the other the moans of a woman whose son had been killed in battle ; where from the tents all around men went out in the morning to work until the evening—the Son of God came and made His home. The Word was made flesh and set up His tent right among us. Only so were we able to behold His glory and see that it was the glory of the only begotten of the Father, full of grace and truth.

Still we look for mirages. In commissions and committees we search for the right statement, the right formula to comprehend in a nutshell our case to-day and God's verdict of judgment and love. That is good and necessary. But it does not compel. God is calling us to-day to step out from our cloistered retreats into the market-places and side-streets, where His own folk foregather. Then men and women may at last be able to seek God for themselves, because they have seen Him in us.

" The wind bloweth where it listeth—so is everyone that is born of the Spirit." To be blown on in front of God's winds like a dead leaf before a storm, jumbled up with the other leaves, with them lying in the gutter or soaring over the housetops, heedless of where we will end, as long as we are still obedient to the urge from outside of us which knows all, and can provide for all : that is the call to every Christian man and woman to-day.

A GLOBAL " GO."

Life's editor describes the world to-day : " They kept coming . . . ships laden with men . . . Greece . . . Rome : here we are back again." Nothing will do more to " revitalize our land " than the challenge of a world vision. " We do know," says Mervin R. Rosell, in *Brown Gold*, " that Iowans and Texans and New Yorkers and Californians will come back to America with a new understanding of the world's need. Christians have been smug and complacent in their belief that America deserves all our Christian effort. " Go," says the world's Saviour, and our failure to obey has back-fired in the form of a devastating world war.

Taking the long view, we should be making plans and preparations for the meeting of post-war needs. Among other things, we must be ready to train those who, when released from war service, will be anxious to give themselves to the work of God. A Canadian chaplain has reported recently that in the Eighth Army alone there were over a thousand men waiting to offer themselves for evangelistic and missionary work after the war. That is a hopeful omen ; but we must be sure that the Church is ready to accept the challenge, and thus to prepare for the future.

"NO PLACE FOR US"

AT THE JERUSALEM LEPER HOME.

"This big and beautiful world has no place for us," thought a leper until he came to our **Leper Hospital and Home at Jerusalem**, but he has found "a home, kind sympathy and loving care."

Now, however, the Home is in grave danger, and £1,250 is urgently needed to meet expenses.

It must not be that there is "no place for us." Anything like retrenchment will be a disaster. Will you please help to keep the work going with a special donation to HORACE E. LINDSEY, Hon. Secretary ?

London Association in aid of

MORAVIAN MISSIONS

President: Sir George H. Hume, J.P., M.P., L.C.C.

Office : 27, Paul Street, Finsbury, London, E.C.2

*** *This is a British Society directed by a British Board*

● **Moravian Missions, the oldest Protestant Missionary Church, was founded in 1732**

¶. *The ability of the Berbers to preserve their identity is an outstanding feature of their troubled history.*

The Berbers of Africa

George H. T. Kimble

IT is not generally realized that the majority of the thirteen million odd natives of Barbary —the name notwithstanding—are Berbers rather than Arabs. After more than twelve centuries of Arabic penetration, there are probably not fewer than three million pure-blooded Berbers and five million partly "Arabicised" Berbers scattered throughout the three States of Morocco, Algeria and Tunisia. In Algeria alone there are between four and five million natives who are more Berber than Arab, and although many of these are bilingual—even trilingual, speaking Arabic and French as well as the vernacular—Berber is the most commonly spoken tongue, especially away from the towns.

The ability of the Berbers to preserve their cultural and ethnic identity is one of the outstanding features of their troubled history. Throughout historical times—except for a few short intervals—the Barbary States have been "occupied territory," yet neither Phœnicians, Carthaginians, Romans, Turks nor French have modified appreciably the racial composition of the Berbers.* Reduced and enslaved they may have been, but assimilated never!

Perhaps they persist so well because they resist so little. At any rate, the Berbers' tactics in face of superior forces have invariably been to resist just so long as they could do so without seriously weakening their numerical strength, and then (with honour satisfied and the enemy grown respectful) to withdraw to their mountain ramparts. Here they have usually been left alone, and with good reason. The Atlas, Djurdjura and Aurès Mountains —the three largest "reservoirs" of Berber stock—offer few enticements to an invader in search of quick returns. They are not rich in precious metals, timber or pasture ;* their climate is rigorous ("Africa's sunny fountains" regularly freeze in winter); the soil is stony and the water-supply precarious. But, where lesser breeds would starve, the Berbers flourish, sustained for the most part by a frugal diet of figs, olives, barley bread and *couscous*.†

*The modern educated Berber is very pedigree-conscious, and always speaks of himself as "*autocthone*," and never as "*indigène*." Actually, of course, there are wide ethnic differences between one tribe and another (from red hair, blue eyes and light complexion, to black hair, brown eyes and dark skins), but most of these characteristics seem already to have been present two thousand years ago.

*There seems to be no doubt, however, that the prospect was rather more attractive in earlier, say Roman, times, for at many places, e.g., Djemila, Timgad and Djemaa Saharidj, there are visible memorials of their occupation of the flanks of the self-same mountains. But in those days deforestation of the mountains, over-grazing of the pastures and improvident ploughing of the hill-sides, with all their attendant evils, were still future.

†A mush of semolina smothered with a kind of vegetable soup.

In some parts of Kabylia (the knot of mountains lying east-south-east of Algiers) the density of population exceeds 400 to the square mile, that is, it is comparable to that of the British Isles. And this in a land where infant mortality reaches in some *communes* (administrative districts) the appalling figure of seventy per cent., and where there is still a serious loss of life through tribal blood feuds and assassinations.

SO endemic, until recently, was tribal warfare, and so devoted have the Berbers been to the doctrine that " only blood can cleanse blood " that their very survival is a matter for astonishment : far more of them have been killed by their own kinsmen—playing the role of professional assassin—than by their enemies in the guise of French and Arab invaders.*

Throughout Barbary, native life is organized on a tribal-cum-patriarchal basis. The principle governing all action is the complete subordination of the will of the individual to the head of the clan. According to Kabyle law, for example, all the time the " father " of the family is alive, he is responsible for settling domestic disputes, for directing work on the land, including the buying and selling of animals, for arranging his sons' and grandsons' marriages, and for the entertainment of strangers. It is quite usual, too, to find as many as seventy-five people (representing four generations) controlled, and sometimes fed, from the patriarch's household.

Above the family or clan comes the village, which often consists of little more than several inter-related clans, and is ruled by a kind of arch-patriarch, known as the *amin*. And above the village comes the tribe, consisting of anything up to fifteen to twenty villages. This is administered by a *caid*, usually a man, from a different tribe, chosen by the French for his *savoir-faire* and influence.

The only secular* matters which do not come within the jurisdiction of the patriarch, the *amin*, or the *caid*, are those which concern the upkeep of the mosque and cemetery, the settlement of property disputes, the distribution of food to necessitous families and (in the Aurès where the climate is semi-arid) the regulation of water rights and similar matters. These affairs are normally administered by a council (*djemaa*) consisting of men selected by each village concerned, to represent their interests. It is presided over by a *caid* elected, in this case, not by the French, but by the council from among its members. There are, however, large differences in the working and efficiency of the *djemaa*. Among the Kabyles it is, on the whole, a democratic body, but in the *commune mixte*, where the population is partly Arab, the methods employed have generally been so

*Although his heyday is over, the professional assassin still does good business in the remoter parts of Kabylia, whither the arm of the French law barely reaches, and where ancient family and tribal feuds are revived on the smallest pretext. And rich men, who have reason to fear there is a price on their heads, still make these assassins a present of their best-looking daughters, just to be on the safe side.

*Spiritual and religious matters fall within the purview of the *sheikh*, who is usually an Arab (*marabout*).

autocratic and the administration so venal, that the French have been forced to replace the *djemaa* by a committee administered by a *caid* acting under French direction. When we visited one such area in the spring of 1939, we found the *caid* distributing corn to the impoverished natives (it had been a very hard and hungry winter) under the surveillance of the District Administrator.

Similar local variations occur in almost every phase of Berber life. So radical are these differences that it is almost meaningless to speak, for instance, of "Berber" economy, or even of "Kabyle" economy. The answer of a Kabyle in the Fort National area, when asked about certain Kabyle customs, was significant: "With us of the Beni Yenni, we do thus and thus; the Ouadhia (a near neighbour) do otherwise . . ." Dialectic differences are quite as great as cultural ones: thus in two almost adjacent tribal areas of Kabylia, each word in the sentence: "Ye must be born again" is rendered by a different sound.

Exactly how long this tribal insularity will survive in face of conscription in the French Army, the growing mobility of native life, the development of native education, and the migrations of the men-folk from the mountains to the towns in search of work, time alone will show. Already, French-built motor-roads have linked up most of the mountains with the Arab-occupied valleys and the European-occupied towns, and although few Berbers possess so much as a bicycle, it is a common enough sight to see them driving their animals along these highways twenty to thirty miles to the French market-towns, where higher prices can usually be obtained than in the mountain markets (*souks*).

IN these towns the unsophisticated Berber enters a strange new world where his traditional way of life is challenged—and affronted—at almost every turn. He sees European women hatless and scantily clothed (by Moslem standards) mingling with their menfolk in perfect freedom and equality. Here, too, he meets Berbers of many different tribes—including, perhaps, some younger men who have travelled as far afield as Algiers, or even Paris. In the native cafés he listens to the talk of these "emancipated" men in their European garb, and begins to wonder whether he himself could not make an easier living by washing cars in Paris than by wresting a meagre crop of figs and olives from a reluctant earth. In these same cafés also, he hears the radio and develops a taste—not at all to the liking of his village *sheikh*—for "infidel" music and humour, while, in the town picture-house, he sees French films which, while they may not outrage him, mostly are not calculated to promote the interests of tribal discipline and exclusivism.

Contributing further to this end is the rapid spread of education. Although some tribes are still without schools, the majority of boys in Kabylia and in the Aurès can make themselves understood in French and can read a French newspaper. Comparatively few of the men have had any schooling, but even so, most of them contrive to pick up enough French to carry them through their years of

conscription, their dealings with the French administrators (who, as a rule, have no intention of learning Berber) and their sojourn as emigrants in metropolitan France.

With the women, the position is rather different: they are not usually credited by their menfolk with much, if any, intelligence. Indeed, they are more often thought of in terms of "things" than of "persons."* But even here a change is coming slowly, for girls' schools are being opened, and although attendance is so far poor and sporadic, they are being brought into touch with conceptions of family, social and public life that may well lead eventually to their release from the thraldom sanctioned and enforced by Moslem ideology.

NEEDLESS to say, this westernizing process does not make the work of the missionary—ill-appreciated at the best of times—any easier. For to oriental intolerance and superstition (the Berbers, even the most orthodox Mohammedans among them, have strong animistic leanings) is now added occidental scepticism and communism. But even this unpromising state of affairs the missionary is often able to turn to good account, for when seeking to point out to the younger men the folly of unbelief, he is invariably assured of the support of the *sheikhs*. He is equally sure of the support of the social rebels in his audience when demonstrating to the *sheikhs* the inadequacy of Islam as a way of life.

We must not imagine, however, that the impact of French culture has been strong enough to weaken all the foundations of Berber life. The large majority of Berbers continue to think and act as their forefathers have done during the past thousand years. It is true that residence abroad educates them up to a somewhat higher standard of living, but when they return home (as nine out of ten do) they are perfectly happy to spend their nights rolled up on a home-spun rug on a hard dung floor, to eat their *couscous* out of a common wooden bowl by the light of a smouldering wood fire, and to foreswear the cinema, the dog-track, the radio and all the other delights of the town-dweller.

As for books and newspapers, they simply do not exist: offer a Gospel tract to a Kabyle, and, more often than not, you will be told: "I finished with that sort of thing when I left school." As for hygiene, medicine and other refinements of that sort—well, the recognized cure for bleeding is *still* a poultice of gunpowder, cow-dung and henna leaves applied to the affected part!

*When speaking of his wife, a Berber will say, "That thing in my house," or "That cow."

Particulars of the Women's World Day of Prayer can be had from the Hon. Sec., Mrs. A. R. Hatley, B.Sc., 42, Memorial Hall, London, E.C.4. The "Day" is to be observed on February 25th.

¶ *We are in touch with members of the Forces in many parts of the world and we get interesting letters from them.*

Letter from an Airman in Arabia

AT a tiny outpost in South Arabia, their neighbours the most primitive of any Arab race, a company of R.A.F. men are living the strangest life of this war. They live on a fringe of a region into which only a handful of white men have ever dared to venture, and their supplies can only come to them by air or from the rare ships which unload at a tiny jetty which the men have built themselves.

On one side they have a mountain range, behind which lies unexplored country and savage tribes. Only a few miles away is the broad expanse of the Indian Ocean. For weeks, they were alone, making an aerodrome out of a stretch of sandy desolation, but now they are having daily visitors—R.A.F. aircrews, who are landing to re-fuel, snatch a meal and spend the night on their way to the Far Eastern battle zone. This little community is now seeing itself as it was vizualized months ago—a link in a chain of supply, which is sending more aircraft to blast the Japanese out of the Eastern Seas.

Not so long ago, they had only themselves as company, but now they are talking to men who, perhaps, just a matter of days ago, were fighting the *Luftwaffe* over the continent of Europe, or helping to drive the Axis from its last bases in Africa. These men are a bastion in a dimensional warfare embracing three continents. R.A.F. personnel at this station were the first body of foreign troops seen in the area since a handful of Portuguese navigators landed centuries ago and built a fort. They are now the guests of a Sultan, who, before the war, was a visitor to many of the great capitals of the world, and his personal bodyguard is responsible also for the protection of the R.A.F. unit. That is why, when an aircraft lands, the visitors will see fierce-looking men approach. They carry modern Lee Enfield Rifles, and a wicked silver-mounted dagger in their belt.

Whenever a member of the R.A.F. goes beyond the Aerodrome's barbed wire boundary (and to do this a special pass has to be issued by the Sultan) one at least of these guards must accompany him. Thus, on bathing parties, a guard rides with the lorry, and stands guard at the beach. When the men were building the jetty, the guards went along too, and they also go with the R.A.F. hunting parties, organized about once a month. These hunts are a privilege granted by the Sultan, who has stipulated, however, that only two animals must be shot on each expedition. Gazelles are usually the victims, and they form a useful addition to the camp menu.

On any expedition to the Arab village nearby, the Sultan has decreed that R.A.F. men must not smoke. Another of the regulations is that no foreign flag must be flown at the camp. As a result, this is possibly the only R.A.F. camp in the world where a visitor will not see the familiar sky-blue, rondelled ensign flying. Another stipulation to which the Service has agreed is that between sunset and half-an-hour afterwards, there will be no music in the camp. This is the time the local population is at evening prayer, and the camp's wireless set is always silent.

For some time, food was only from a tin, with biscuits as a regular substitute for bread. But now that more aeroplanes are passing through, the food is better. Mostly, men live in huts made of straw matting, super-imposed on a laths framework. The " luxury homes " are lined with cardboard containers of petrol tins. Mosquitoes abound, but fortunately they are not malarial.

THE

BRITISH JEWS SOCIETY

(British Society for Propagation of the Gospel among the Jews)

is fulfilling THE COMMISSION
in Mark xvi. 15, as it concerns

THE JEWS

BLESSING is attending their Ministry in London, Leeds, Manchester, Liverpool and Haifa—Palestine, and especially that amongst

THE REFUGEES

By your practical support and fervent prayers please

PROMOTE GREATER BLESSING

General Secretary :
Rev. A. G. Parry, 9, Great James Street, W.C.1

100 Years of Medical Service

The Edinburgh Medical Missionary Society

founded in 1841 still carries on its work of (1) Training students as fully qualified Medical Missionaries: over 300 have been helped to go out under the different Missionary Societies.

55 to the London Missionary Society; 36 to the Church Missionary Society; 70 to the Church of Scotland (32 of these formerly United Free Church of Scotland); 19 to the English Presbyterian Church; 19 to the Baptist Missionary Society; 18 to the Methodist Missionary Society; 9 to the Irish Presbyterian Church; 6 to the China Inland Mission; 13 to the E.M.M.S.; and 68 to various others. Two accepted Missionaries working with the Red Cross in Free China. The number of students at present in training is 24.

(2) Runs a Home Mission in Edinburgh where these students work: and (3) Maintains a Hospital in Nazareth and Damascus. **Will you help to send Ambassadors of Love and Peace throughout this troubled world?**

Office: **56, George Square, Edinburgh, 8**

¶. *Wesley would have accepted, as descriptive of his mission and message, the current phrase: "World revolution by individual conversion."*

The Challenge of Wesley To-Day

W. E. Sangster

FEW people unacquainted with Wesley's works would suppose that he could utter an arresting challenge to European Christianity as we see it to-day. If they are aware of the history of the faith, even in outline, they would willingly concede that he is a great figure of the past: they might gladly concur with the many acute thinkers of all Communions who place Wesley in succession to Paul, Augustine, and Luther to complete the great Evangelical Succession which spans the ages (and provides the only form of Apostolic Succession in which many Christians have any interest at all): but of his power to utter a pertinent, relevant, and timely challenge to *this* age they might take leave to doubt. "The tooth of time is gnawing all he wrote," they say. "He was an immense man in his own age but it was the eighteenth century and not the twentieth."

The point is not without interest and will suffer examination.

The question whether or not Wesley was a great "intellectual" has been re-opened again in recent years. For more than a century the consensus of informed opinion inclined against the view. Indeed, it more than *inclined*: it came down against the idea. It was readily allowed that he was a ripe scholar in the severely classical tradition: it was widely known that, despite his claim to be *homo unius libri*, he was an omnivorous reader: neither was there any disposition to deny his dialectical skill nor the logical acuteness his polemical writings invariably display. But he was not a great *thinker* his critics affirmed. His belief in witchcraft: his interest in ghosts and poltergeists: his childlike credulity when listening to some story which most modern readers of his *Journal* would regard as unreal . . . all these combined, with the severely practical cast of his mind, to lead most (even of his sympathetic biographers) to deny intellectual eminence to the founder of Methodism. Overton and Vulliamy and Piette, to mention only three, are all of this view.

Dr. G. Croft Cell has challenged this conviction. He holds—and goes far to sustain his position—that Wesley "has made a contribution to theology no less important than his contribution to practical Christianity" and he ranks him with Hume and Kant (not, of course, in the sustained and systematic thinking of the latter) but in his effort (in Wesley's own field) "to substitute experimental thinking for the purely logical use of the intellect."

The matter will be further argued by future biographers of Wesley, but the open character of the question should be borne in mind by those who take a low view of the intellectual equipment of evangelists and then try to press Wesley into the shallow mould which they have made.

No-one, however, has ever argued that Wesley's *first* claim to notice is as a speculative philosopher or theologian, and it would

not be in that guise that he would fling down his challenge to the present age. The awful plight of Europe and the world would quicken the *practical* genius of the man and it is almost certain that he would have accepted as descriptive of his mission and message the current phrase : " World revolution by individual conversion."

I say " almost." He might have phrased it better, for Wesley was no mean phrase-maker and he would certainly have been on guard against the perils of the word " individual," but he never went back on Aldersgate Street, and he would have thrust at the heart of modern need with the same confidence and directness which he used 200 years ago. Man's deepest needs do not change. His jargon does : not his needs. Without denying explicitly, or even by implication, the importance of social system, Wesley would have started on the man. " O, let me commend my Saviour to you ! " would be the battle-cry now as then, and he would go to work to raise a host of evangelical cavalry commissioned to do this one thing and ever to hold before their eyes this firm rule : " Observe, it is not your business to preach so many times, and to take care of this and that society : but to save as many souls as you can."

Statesmen, in moments of vision, have themselves seen the primacy of this great task. Earl Baldwin said some years ago : " I confess I am not sure if a Wesley or a St. Francis were to arise to-day, that to found a body of preaching friars would not be the best thing they could do for the world."

But, with Wesley, it would never be the conversion of the *individual* but always of the *person.* Man in his separateness mattered less than man in his relations. Indeed, one of the few dictums of Wesley known to non-Methodists is his assertion that the *New Testament* knows nothing about a solitary religion. The importance of fellowship and the means of achieving it drew out the organizing genius of this great little man. He forged the " class " and then the " band," and grouped them into the " society," and from the humblest member in the tiniest hamlet to " the people of quality " who joined with Wesley, the relationships were clear and close and warm, free from snobbery and wider than the realm. When Wesley died there were more Methodists in America than in Britain and, despite the strain of the American War of Independence, they recognized that their kinship in Christ was sweeter and more enduring than political bonds would ever be.

JUST such an approach would Wesley make to the problems of to-day. He would seek, under God, to create these " cells " of vital spiritual life in the wider community, having an intense life of their own, drawing a secret nourishment, duplicating themselves, introducing a new life-principle into the whole organism, fighting moral disease and imparting both the reality and the glow of good health to the whole body.

One of the recurrent dangers of men and women who are in earnest about religion is that they will isolate the text " Come ye out from among them and be ye separate," and give it a practical

interpretation far from the mind of the apostle who quoted it. They divorce religion and life. " Withdrawing from the world " becomes obsessional with them. They do not solve problems : they flee from them. Their little groups are not well described as " cells " of vital life in the larger organism : they have not enough common life among themselves or honest hope for the organism as a whole. Impossible as it is to maintain the metaphor in a distinction of some slight subtlety, it may be said that they are little segregated coteries rather than " cells " of vital life. The decision of some of their members not even to exercise a Parliamentary vote (as being an avoidable contact with the world) is a logical consequence of their position and sharpens the distinctions between these coteries and the " bands " which Wesley made and would make again.

His strategy was social. If a Marxist were to say (as some of them *have* said) that he made no attack on the evil social system of his day, and if historians of his period imply that his concern was only with the souls and seldom with the bodies of men, the answer is not difficult.

Big and elemental thinking on sociology will not be found in Wesley's works, nor can it seriously be maintained that his simple three-fold rule in regard to money (" Gain all you can : save all you can : give all you can ") could be regarded as an adequate solution of economic problems, but on all that had to do with social salvage work he was a leader indeed, and, because his spiritual teaching was the pure word of God, its necessary implications involved the family of God on earth.

THE Evangelical Revival was a watershed from which flowed remedial social influences of the sweetest character. Wilberforce and slave emancipation : John Howard and prison reform : Lord Shaftesbury and the thousand philanthropies associated with his name, are just three streams which found their rise in that great upland of the soul. Keeping his emphasis, therefore, on evangelism, and beginning with the plain man, Wesley would strike to-day with his old incisiveness against every thing which contradicts God's clear purpose of making a family on this earth. His writings make clear his keen observation of the gathering and use of wealth, of the problem of unemployment, of luxury and its economic consequences, of speculation and its moral limits.

The people who say that Beveridge reports are no concern of Christians as Christians would have had short shrift from Wesley. He would have read the Report with care (unlike so many who comment on it to-day) and uttered his own direct opinions, which would not necessarily have been all approving, but he would never have been a partner to the lie that the conditions of the people's life had nothing to do with the soul.

Housing, economic security, drink, gambling, sexual morality, war . . . to all of them his razor-mind would have been turned and, fashioning a host of soundly converted helpers who " loved God and feared nothing but the devil," he would have assaulted the citadels of sin, first, in the souls of

individual men, and through them, in any system or social custom into which their sin had hardened. The kind of Christianity which half-apologizes for itself, and murmurs faint disapprovals when it should utter fiery denunciations, would be shamed by such a leader as this. His first order would be: "No further retreat." As soon as he had formed a phalanx, they would be battering on the gates of hell—and the gates of hell would not prevail against them.

THE question is sometimes raised, "What would Wesley's attitude be to denominationalism?" and there is no serious doubt as to the answer. He would deplore it.

Dr. Inge has emphasized, what many have noticed, that nonconformity had ceased to be impressive in England in the early eighteenth century. It was Methodism which made it powerful again. Clinging to the mother Church for a while (as Wesley himself did till his death), and never accurately described as a "Dissenting Body," the Methodists found themselves by the facts of history (and the acts of their founder) thrust from Anglicanism and drawing nearer to the other Free Churches.

It has been asserted that if Wesley were to return to this earth it is not certain that he would own the great multitude who know themselves to be his spiritual children and are called "Methodists." It is much more likely that he would recognize that ultimate separation from the Church of England was involved in some of his own acts and he would aim at united action with other Christians, not by seeking an immediate (and impossible) uniformity, but by the spread of the catholic spirit of which he was always so distinguished an exemplar.

He said:—

> "I dare not presume to impose my mode of worship on any other. I believe it is truly primitive and apostolical: but my belief is no rule for another. I ask not, therefore, of him with whom I would unite in love, Are you of my church, of my congregation? Do you receive the same form of church government, and allow the same church officers, with me? Do you join in the same form of prayer wherein I worship God? I inquire not: Do you receive the supper of the Lord in the same posture and manner that I do? nor whether, in the administration of baptism, you agree with me in admitting sureties for the baptised; in the manner of administering it; or the age of those to whom it should be administered. Nay, I ask not of you (as clear as I am in my own mind), whether you allow baptism and the Lord's Supper at all. Let all these things stand by; my only question at present is this, 'Is thine heart right, as my heart is with thy heart?'"

Desiring unity, but recognizing the obdurate difficulties which still remain, he would be eager to-day to work for Christ and His Kingdom with all who would work with him, and he would pray and believe that in the co-operative, strenuous and blessed toil of offering the crucified Christ to men and women everywhere, the way to the closest unity would be found. Modern science has made the world a parish in a sense undreamed of in Wesley's day. All the more reason, Wesley would argue, why the parish must be fully won for Him.

1. *Free and equal treatment for all men, irrespective of colour or class, has ever been, and must still be, the policy of the British Empire.*

Herrenvolk and Sahib-Log

T. Cullen Young

IT may seem strange that, in the midst of our tangle of perplexities and responsibilities of war, with the complete upturn of our own life and vast uncertainty as to the conditions of our post-war existence, we should be asked to turn our thoughts elsewhere just now. Yet it is just because we are at war, and because the struggle centres around a theory of racial discrimination which would place one people over all others, that we British folk are being compelled not only to defend, but also to examine ourselves.

How do we stand in this matter of *Herrenvolk* overlordship? As we stake life and livelihood upon the struggle against all that Hitler stands for, are we ourselves clean-handed?

No one who follows at all carefully the record of question and answer in the Houses of Parliament can fail to see that some of our representatives are concerned that this question be thrashed out. We, their constitutents, must ask ourselves how we may, in our humbler stations, strengthen the hands of Government if, as appears to be the case, it finds itself involved in complaints and accusations concerning oversea territories where we bear rule. Certain it is that both the Colonial Office and the India Office are deeply concerned. When they speak, will they do so as we would wish them? Can we make sure that they so speak?

In certain countries, as, for example, India, now our fighting allies, there is no doubt at all that our difficulties spring from roots deep down in a certain *Herrenvolk* theory. And it is interesting, just in passing, to realize that the Indian phrase which we have made our own, proudly taking it as descriptive of ourselves, is an exact translation of the German phrase. *Herrenvolk* and *Sahib-log* mean exactly the same thing. They mean master-people. And no one who has had any experience of a certain type of Sahib can doubt that grave dangers beset any nation placed by circumstances in power among another race, temporarily helpless and obsequious. It would be strange, indeed, if we British had been able to escape all these dangers. Thackeray did not exaggerate when he painted the picture of Jos. Sedley in Vanity Fair. That was a member of a *Herrenvolk* at the height of its vanity and error. A loathsome spectacle? Certainly: and almost impossible of recurrence. Yet it is the fruit and product of the seed sown by the Jos. Sedleys (and not in India only) that is giving so much anxiety in our problems of Empire to-day.

And not only out there somewhere in the East. Here at home it is not necessary to do more than remind ourselves that discrimination, based on a "white v. colour" theory still gives pain and bitter memory to very many. Let us be honest here in order that we see our own part in this; a part in a very far-reaching problem which confronts us as we proclaim antagonism to the *Herrenvolk* theory

UNITED SOCIETY FOR CHRISTIAN LITERATURE

The Society allocates its annual income in response to the Missionary Societies' needs for current literature programmes. By supporting it you aid your own Society to use the printing press as a missionary.

To-day it is replying to a new and urgent call for Christian literature for the use of chaplains and others working among our fighting forces and those of our allies. It is maintaining its Branches in India, Ceylon, China and Rhodesia; with a special new enterprise in Free China in collaboration with the Missionary Societies of Britain and North America.

If you would like to help us in this, please address your contribution to the Rev. T. Cullen Young, at

Doran Court, Reigate-road, Redhill, Surrey.

War-time Survey Series. No. 5, 6 and 7

EUROPE IN TRANSITION

The Churches face the Future

(with Map and Statistics)

Already Issued

(No. 5) Part I. General Survey.

(No. 6) Part II. Churches Under Trial (Lutheran Countries)

In the Press

(No. 7) Part III. The Ordeal of the Reformed Churches.

by

ALEXANDER McLEISH

Price **1/-** each Post paid **1/1½**

WORLD DOMINION PRESS

Founder's Lodge, Mildmay Park, London, N.1

of Hitler and his nordic school of anthropology. For we have to remember that, in proclaiming this antagonism, we imply that we equally proclaim our attachment to a principle of free and equal treatment for and among all men, irrespective of colour or intellectual attainment.

WE know that this principle is one on which our British Parliament *does* stand. What we do not realize is that the principle is being set aside in certain territories with disastrous results in present anxiety and discontent, and even more disastrous possibilities for the years ahead.

Nor, as a nation, do we all realize just what the influences are which have brought about in certain places the desertion of a principle for which our Parliament still quite clearly stands. Yet these influences are known to many.

Perhaps the point can be best made by an illustration, the truth and appropriateness of which can be called in question by no one.

To-day, we have in New Zealand a Maori population happily absorbed into the life of the country and barred in no way from its opportunities and its responsibilities. For representative office, it is quite immaterial whether one is of Maori or of British descent. Yet just one hundred years ago an attempt was made by certain financial and industrial interests to cancel the guarantee given by the British Crown to the Maori people. Here is the reply of Lord Stanley in 1843, speaking for the Government and so for the British people :

> "Lord Stanley entertains a different view of the respect due to an obligation contracted by the Crown of England, and his final answer to the demands of the Company must be that he will not admit that any person or Government can . . . despoil others of their lawful and equitable rights."

The Company's plea had been that the Maori were "naked savages" and that the existing Treaty was "merely a praiseworthy device for amusing and pacifying them for the moment."

Now it lies within our power to have an equal success in other lands to-day as has followed that declaration in New Zealand so long ago ; provided that we, as a people, have an equal courage and an equal loyalty to our national principle of free and equal rights and treatment.

But we *must* realize, in saying this, that the hundred years which have passed over our land here at home have immensely increased the difficulty facing Government in its sure detection and courageous outfacing of influences which are continuously at work on the lines of *Herrenvolk* theory. The hundred years since the Maori received their charter of free and equal treatment—and during which the people of New Zealand have been worthily loyal to their responsibility under it—have been the years of industrial revolution in Britain and of financial dictatorship growing powerful in industry and commerce. Within the system that has grown up, something that can only be described as a *Herrenvolk* theory has appeared. This system declares that profit-earning must primarily depend upon low cost of production ; that low cost of production requires as cheap a labour market as can be found ;

that a cheap labour market implies a subservient and docile people in good supply ; and that to keep any human beings properly subservient and docile you have to keep them railed off so far as you can from any advanced level of education, and from any sort of political or industrial influence.

THUS a people such as we are, has to deal with grave temptations to assume the *Herrenvolk* role, not so much as administrators, Government servants and such, but rather throughout the whole structure of our day-by-day industry and commerce. Copper, tin, rubber, cotton, or coffee, are each much more likely to press Government into an awkward corner at any moment over relationships between employer and employed than are administrative officers or other representatives of the Crown abroad. As a matter of fact, such a statement does the officers of the Crown abroad to-day much less than justice. The pressures and influences that have deceived Government as to their real purpose and brought about the desertion of our British principle of free and equal treatment in various territories are, in these latter years, almost exclusively financial and industrial. And of those whose hearts have been sore as they watched what was happening, our district and administrative officers are not the least heavy-hearted.

Here lies our national point of weakness as we declaim against the Nazi theory of *Herrenvolk* to-day. This is our Achilles heel ! It is this demand for subservience and docility in certain peoples so that we others may prosper, and not any natural human repugnance to " colour," that has landed us in our dread dilemma. Policy is being undermined subtly, but surely, by the pressure of arguments immensely difficult to refute. For, after all (do we not say ?) the raw materials of every land must be brought into usefulness ! " Surely, Members of the House of Commons " (it is the voice of finance and industry speaking), " you cannot deny this ! To bring them to usefulness for all means hard work. And work means workers. We will provide the funds, the capital ; but we must have labour. For the good of all, give us the right to recruit the necessary labour. We will house it and feed and provide medical services. Our purpose is open to any scrutiny as we develop the riches of the earth for the good of the Empire ! Only give us the right to recruit the necessary labour ! "

Do we wonder that the House of Commons and successive Secretaries of State have been misled ? The argument is practically irrefutable apart from some such language as was used by Lord Stanley one hundred years ago, even when the financial and industrial pressure was not so hard upon him as it is to-day on his successor in office. Yet the danger behind this apparently common-sense argument of finance and industry only needs disclosure to explain Lord Stanley's forthright rejection of it ; and it is to-day an even vaster and deeper danger than it could be then.

It is simply this—that in territories inhabited by backward peoples, whose land produces valuable raw materials or minerals, it is completely impossible to open

the door to industrial exploitation and grant freedom to recruit "labour" without breaking up the whole social life and community institutions of the people. It is impossible to industrialize a "native" territory without involving its people in a form of wage-servitude which—at first attractive because of the lure of cash income—becomes soon recognized as *actual* servitude, occupational, political, social and racial. To a nation which proclaims adherence to the principle of liberty, such situations within the frontiers of its influence surely mean a very dread dilemma.

One or two contemporary illustrations will show the dilemma very clearly. Take, in the first case, what recently has happened in East Africa. For the campaign against Italy in Ethiopia, not only local but also West African troops were used. These latter have been brought up in territories—Nigeria, Gold Coast and so on—where our Government has never knuckled down completely to the pressures of finance and industry. West Africans possess a level of association with us white folk which permits them wide liberties and freedom of political expression. They take degrees at our Universities, are called to the Bar, led in their Church affairs by black as well as by white Bishops; and so on. Then they go, under emergency, to East Africa; and special steps have to be taken to secure for them even the minimum of decent treatment in a land which will have none of these freedoms for its African peoples. The military authorities had to bring pressure upon local government authority to secure for the West African the very barest rights of courtesy. And these West Africans will go back to their own land eventually and tell what they found in a territory where the *Herrenvolk* theory is in control of British policy.

COME a little farther south; but still on the eastern side of a Continent which saw penetration and colonization on its west coast at a much earlier date than on the east. What do ordinary men and women think as they read occasionally in a newspaper about proposals "for closer co-operation," or indeed sometimes for "union" between the two Rhodesias and Nyasaland? Here is one of our Government's greatest dilemmas. For up from the distant South has been slowly advancing a theory of the colour-relationships which would, without hesitation, reject the qualification of any black person for any sort of equal right and freedom with any white.

Only a few years ago, what was the Colony of Southern Rhodesia became a self-governing Dominion; except for a reservation by the Crown over legislation affecting, in certain respects, the African tribes of the territory. Already in these few years of self-government, the *Herrenvolk* pressures have been heavily brought to bear both on local and on home Government, and the whole future prospect and status for the tribes hangs, literally, in the balance.

Southern Rhodesia is bringing every effort to bear upon the Colonial and Dominions Offices to secure amalgamation with Northern Rhodesia and Nyasaland for a common policy throughout a great sub-tropical dominion. Is there any harm in that? Certainly not, on the

surface. But when it is disclosed that the colour-policy of South Africa has largely captured Southern Rhodesia ; that, as a result of her very great contribution to success in the Ethiopian campaign, South Africa expects to wield a very much greater influence to the North than in the past ; that the amalgamation of the Rhodesias and Nyasaland would carry South African colour-theory right up to and beyond the Zambesi ; then the ordinary man and woman will begin to sense the danger, and realize the greatness of our Government's dilemma.

This thing that we speak of as South African colour-theory needs consideration by itself. There is immense danger in it, though, it is true, there have begun to appear faint rays of hope. It may be that our dilemma, as India is presenting it to us, may teach lessons to the more open-minded in South Africa, though recent legislation repressive of Indians makes one rather doubtful. Suffice it for our purpose here, that we have had our thoughts directed—and perhaps the eyes of some opened—to the fact that amongst our Commonwealth of Free Nations there is grave danger that something not unlike the Hitler theory of a *Herrenvolk*, which we are in arms against, is very really and insidiously present among ourselves.

A further contribution to this vital subject will appear in our next number.

"We are giving Empire away"

SIR Basil Brooke, the Northern Ireland Prime Minister, speaking at Belfast recently, attacked what he described as the widespread ignorance of the structure and aims of the British Empire.

" The expression ' Commonwealth,' " he said, " comprises the self-governing Dominions, while the term ' Empire ' covers the dependent Crown Colonies and mandated territories. The ultimate aim is that Empire should develop into Commonwealth.

" We do not inherit the British Empire and we do not possess it. The British Empire belongs to those people, white and coloured, who live in it. We are, in truth, giving away the British Empire, but we are giving it away to the only people who should receive it—the people who live in it."

FREE WORLD.

In the *Free World* (a monthly magazine devoted to Democracy and World Affairs, and published by Free World, Inc., 55, West Forty-second Street, New York), Sir Stafford Cripps says : " The goal is clear, we work for a world in which all men of all peoples—whatever their race of colour—shall have an equal opportunity of realizing the best in themselves. To the making of that world must be devoted all the patient skill and craftsmanship, all the inventiveness and mother in it, as well as all the imaginative planning of which the people of the United Nations are capable.

¶ *The challenge of Jewry's unparalleled woe.*

The Popular Scapegoat

R. Mercer Wilson

THE persecution of the Jews is nothing new. It is the intensification of the agony that makes it appear as a new thing to some people. Yet there are certain aspects of it in the modern world which are new. Hatred of the Jews has become a weapon of war in the hands of the Nazis and Fascists. It is from this angle something unreasoning, inhuman, cowardly, diabolical.

The statement that it is unreasoning must, however, be qualified in the case of Hitler. It is only fair to him to remember that his hatred of the Jews is an expression of his hatred of Christianity as the religion founded by the greatest Jew of all time. John MacMurray reminds us of this in his *Clue to History* :

> " Hitler's declaration that the Jewish consciousness is poison to the Aryan races is the deepest insight that the Western world has yet achieved into its own nature. . . . It is the hidden penetration of the Jewish spirit into the Gentile mind that is the danger ; and it is a danger because the ' Aryan ' mind cannot resist it, but must succumb."

This danger, which fills Hitler with a frenzy of hatred, fills John MacMurray with a sense of gladness and gratitude :

> " I have learned from the greatest genius of the Jewish race to recognize it (the Jewish religious consciousness) as the water of Life. . . . The thought of the triumph of Jewish consciousness fills me with joyous exhilaration."

In other words, the question is in the last analysis a religious one, and those who try to deny or disguise this fact are only throwing dust in the eyes of others. It is to be regretted that all down the centuries there have been Christians who have preferred to approximate to Hitler's attitude rather than to the standpoint of Professor John MacMurray. We can find examples of both points of view in most ages of the Church's history.

Chrysostom, the " golden-mouthed " orator of Antioch and Constantinople, in eight sermons delivered in 387, accumulated many jibes and sneers against the Jews. He believed that they murdered their offspring to worship the devils. He declared frankly : " I hate the Jews " ; and his words were received with approbation. Small wonder, therefore, that the burning of synagogues by Christians became fairly widespread in the East during the fifth century.

It is a refreshing contrast to turn to Augustine of Hippo, the greatest Church leader between the age of Paul the Apostle and the age of Calvin. " Let us preach to the Jews, wherever we can in a spirit of love, whether they welcome our words or spurn them. It is not for us to boast over them as *branches broken.* Rather, let us consider by whose grace, and with what loving-kindness, and into what kind of Root it was that we were grafted." Chrysostom's thoughts of the Jews were those of a great ecclesiastic ; Augustine's thoughts of the Jews were those of a great Christian.

When we come to the Middle Ages, we are confronted by the innumerable horrors and cruelties of the ghettos, the Inquisition, and the *autos-da-fé*, the so-called " acts of faith " which consisted of the burning of heretics. Father Lev Gillet, in his extraordinarily interesting book, *Communion in the Messiah*, reminds us that the Ghetto of Prague existed already in the tenth century, but the Roman Ghetto dates only from 1556. The Inquisition against the Jews was introduced in Aragon in 1233. The first burning of heretics, which included Jews as well as Christians, occurred at Trogas in 1288. The thirteenth century may be said to have marked a turning-point in the development of worse relations between the Christians and the Jews.

During the first Crusades, the Rhineland Jews had the choice of massacre or forced baptism at the hands of the crusaders on their march. The growth of commerce and the rise of monasteries coincided with this deplorable development. Theologians and monks were the professional anti-Semite agitators of those days, just as politicians and journalists are nowadays. The Dominicans took pleasure in making themselves the sword of the Church ; wherever there was persecution, they were always in the forefront. Nor were the disciples of the gentle St. Francis free from showing their antipathy to the Jews. The devoted soldiers of the Pope made sure that Jews who were guilty of loyalty to Judaism should pay a heavy price for their loyalty.

It was but natural that the Jews should retaliate by circulating among themselves literature which ascribed to Jesus such evils as illegitimacy, the practice of magic, and a disgraceful death. The Jewish life of Christ, *Toldoth Yeshu*, so full of slander, reached the height of its popularity in the Middle Ages. The polemics between Christians and Jews became very coarse and violent. Public debates were often forced on the Jews ; and these were but a disguised method of persecution, because the Jews were not allowed to use any argument which might give offence to Christian opinion.

WITH the coming of the Renaissance and the Reformation, a decided improvement set in. The knowledge of Hebrew and the spread of Hebrew and Greek studies was responsible for this. It became fashionable for Italian cardinals to have rabbis as teachers. The first printed Hebrew Bible appeared in 1488 at Soncino. In 1572, it was required of the boys of the Merchant Taylor school that they should know the Psalms in Hebrew as well as Homer in Greek. Reuchlin's *Rudimenta Hebraica* (1506) seems to have been the first Hebrew Grammar written by a Christian. And the manual from which Luther learned some of his Hebrew was Reuchlin's text of the Penitential Psalms.

Even in the Reformation period, however, there were some dark spots, as the mention of Luther reminds us. After his conversion, Martin Luther spoke kindly of the Jews and expected their conversion to the Reformed Church. But, later on, when his expectations were not fulfilled, he turned round and denounced them with all the thoroughness of a ruthless German, recommending the

burning of synagogues, the forbidding of Jewish worship, the avoiding of the slightest intercourse with Jews, and finally advising his readers to strike them in the jaw.

Hitler and the modern Nazis can claim, therefore, to be in a good succession, and Luther's authority has been fully quoted in modern Germany. If the Romanist attitude has often been far from Christian, it must be confessed that the Protestant attitude is not free from reproach either. All the Churches have been guilty of misrepresenting their Lord to the people of His earthly lineage. And it will take much love, much humility, much patience and perseverance, on the part of all professing Christians, if the misunderstandings and misdeeds of the past are to be lived down, and a new and better relation set up between Christians and Jews.

In this challenge which confronts us all, every follower of the Nazarene can play a real part every day. As we face it in this time of Jewry's unparalleled woe, let us note some of the causes which never failed to arouse among his neighbours opposition to Israel.

Greed and money-making are often mentioned as peculiarly Jewish characteristics. Some writers make the Jews responsible for the worst features of Capitalism. According to others, the origins of modern Capitalism lie in Puritanical Calvinism. Again, according to some, the monasteries and the Italian banks of the Middle Ages are to blame. These authorities may be left to cancel out each other, or to divide the honours between them! The legend of Jewish wealth and the Jewish attempt to control world affairs is exploded by statistics. In Britain, none of the "Big Five" has a Jewish director on its Board. Pierpont Morgan, John D. Rockefeller, Henry Ford, Montague Norman, Lord Nuffield, are some well-known names in finance and industry. Are they all Jews? Over against that legend must be set the fact that the majority of the Jews are poor, and one part of the community has to save the other from starvation. Thus the Jews of Palestine are to-day sending help to the Jews of Russia.

ANOTHER popular legend is that the Jews control and corrupt the film industry. The name of Arthur Rank was quoted in conversation to the present writer as a telling illustration of this. Mischievous falsehoods of this kind are whispered eagerly from mouth to mouth, unless they are drastically corrected. Arthur Rank, the British film magnate, is a devout Methodist Christian.

As a matter of fact, some of the best films have been produced by Jews, and some of the worst films have been produced by Gentiles. And in the last analysis it is the cinema-goers themselves who are the responsible sources of immoral films. There would be no immoral films if there were no people to go to them. It is both mean and cowardly to blame the Jews for everything wrong. The population of the world is two thousand millions. The Jews were estimated at sixteen millions. Therefore, there is only one Jew to every 125 Gentiles. This means that the audiences at all cinemas must be preponderatingly non-Jewish. Admittedly, there are corrupt Jews,

as well as corrupt Gentiles in the film industry. But the Jews who have adopted the standards of modern paganism are no more representative of true Judaism than the Christians, who are pagans at heart, are representative of true Christianity.

Again, it is said that the Jews are social revolutionaries and must be blamed for Communism. Was not Karl Marx a Jew? This is another of those mischievous falsehoods which are whispered eagerly from mouth to mouth, unless they are drastically corrected. So far was Karl Marx from being a Jew that he was baptized at the age of six and was brought up as a Christian. During his whole life, he remained alien to Judaism. Yet, in fairness to Marx, and in fairness to the Jews, it should be added that the author of *Das Kapital* seems to have inherited that passion for social righteousness which is characteristic of the great Hebrew prophets.

We now come to the fundamental objection to the Jews, namely, that they are too successful in everything. This irritates and infuriates the Gentiles. Hard-working, energetic Jews take a leading part in modern civilization which is out of all proportion to their numbers. Constant meditation on the Law has developed a special kind of intellect. Minds accustomed to all the niceties of the Talmud are bound to excel in science, in jurisprudence, in trade and in organization. Furthermore, the upright sense of justice inherited from the Bible will make the best Jews the passionate champions of the oppressed, the leaders of modern revolutions, men and women naturally apt to create difficulties for Governments, especially for Governments which favour false ideologies of blood and race and struggle for power.

YET all these causes are not a full explanation. We must go beyond the natural grounds of psychology and history. There are deeper causes which belong to the realm of theology: only a believing Jew or a believing Christian can discern and appreciate these in any degree. When God chose Israel for His purposes of grace, He used one people to be a "sacrament" to the whole of mankind. Between Israel and the world there is a superhuman relation, similar to that between the world and the Church. In its own way, Israel may be described as a *corpus mysticum*.

If it be true that "God does not change His mind over His gifts or His calling," then Israel, in some sense, continues its sacred mission. Like the Church, Israel is *in* the world, but not *of* the world. The tragedy is that Israel loves the world and becomes its prisoner. Israel is to be found at the very heart of the world's structure, stimulating it, exasperating it, moving it. Hundreds of thousands of younger Jews in Europe and America have become pleasure-loving and agnostic, renouncing and disowning their spiritual inheritance, and illustrating in some cases the truth of that dictum which is often applied to woman—*corruptio optimi pessima*. But good Jews also irritate the world by their very Jewishness, by their fidelity to a transcendent Law and a prophetic vision which are abhorrent to Hitler and Mussolini

and all their supporters. These Jews are the Remnant of Israel.

WHAT should be the attitude of Christians towards these people in their present distress? This question is naturally and closely identified with the refugee question. The Christian protests against the anti-Semitic outbursts of Nazism and Fascism have built bridges of fellowship between many Christians and many Jews. A Youth Council of Jewish and Christian Relationships seeks to promote a true fellowship between the younger members of both communities. All this is to the good. But is it enough? Is it specifically Christian, or it it simply humanitarian? Do we try to help the Jews because they are human beings, or because they are Jews? One of the most eminent Jewish authorities, Martin Buber, remarks: "Israel is not received by the Christians as Israel." He asks this question, which goes to the root of the matter: "Is a genuine reception of Israel possible?"

Lev Gillet, who has inspired this article, answers the question by suggesting three considerations: (1) The Christian who assists a Jew ought to regard it as a duty, not only towards an individual, but towards the whole people of which the individual is a member. (2) The Christian must admit that Israel has a special claim on the good will of all Christians. The Jews have a birthright. One can really speak of a privilege and priority of Israel. They are the elder sons of the Father, and our elder brothers. (3) The Christian ought to be aware that to help a Jew means to help the whole of Israel to fulfil the mysterious destiny to which it is called, a destiny which is inseparable from the destiny of the Christian Church itself.

If we admit the Pauline idea of the grafting of the Gentiles on the tree of Israel, even the earthly problems of Israel will cease to be outside problems for us; they will become our own. And we shall bear in mind what Nicolas Berdyew says in his provocative book *The Meaning of History*: "An ultimate solution of the Jewish problem is possible only on the eschatological plane. Such a solution will coincide with that of universal history. And it will represent the last act in the struggle between Christ and Anti-Christ."

Meanwhile, let our thoughts, words and deeds demonstrate to all the world that we are on the right side. As citizens, as neighbours, in business, in leisure, in politics, both national and international, we can all do something towards paying the debt of reparation which the Christian Church owes to ancient Israel.

MASSACRE OF MILLIONS.

Vernichtungskommando is a word of twenty letters. It means annihilation squad. For every letter in this long German word, 137,000 Jews have been been done to death in Poland alone. In the Warsaw Ghetto itself, 70,000 Jews were slaughtered.

When War Ends—

hundreds of papers and magazines, back to their pre-war sizes, will be clamouring for articles and stories.

NOW is the time to train yourself in the writing art.

NEWMAN WATTS, F.Ph.S., F.V.I., M.R.S.L., offers personal tuition in journalism and authorship. **Students have earned more than their fee while studying.** Some are now doing excellent work in article and story writing and in poetry.

NOW IS YOUR OPPORTUNITY

Send for free booklet :

ON WRITING FOR GOD

To—
THE SCHOOL OF RELIGIOUS JOURNALISM,
Grove Road, SUTTON, Surrey.

Please send me Free Booklet ON WRITING FOR GOD

Name .....

Address .....

Please enclose stamp

Why Do the Moslems Need the Gospel ?

"Why do you go to the Moslems ? They believe in God, pray to Him, and the Mohammedan religion is suited to Eastern peoples." This objection is often raised.

HERE ARE THREE REASONS WHY CHRISTIANS SHOULD TAKE THE GOSPEL TO MOSLEMS :

1. **Because they deny the authenticity of Holy Scripture.**
2. **Because they deny the Deity of Christ.**
3. **Because they deny the crucifixion of Christ.**

Apart altogether from questions of morality, sociology and civilization, these three facts are ample reason for work among Moslems.

The Fellowship of Faith for Moslems would be glad of your prayerful interest.

Hon. Sec. :
Mr. W. CECIL COLLINSON
106, Highbury New Park, London, N.5.

THE
MILDMAY MEMORIAL HOSPITAL
NEWINGTON GREEN ROAD, N.1

This Christian Hospital accommodates men, women and children. General Ward fees according to patients' means. H.S.A. and H.S.F. vouchers accepted.

Private Wards:—
Medical and Surgical
4 gns. per week.
Maternity
3 gns. to 6 gns. per week.

This Hospital is entirely supported by voluntary contributions. Owing to these sad days, our income is down and expenditure up. Will you help us ?

OUR LORD'S COMMAND
"Heal the sick . . . . and say unto them, The Kingdom of God is come nigh unto you."

¶ *This survey of the world situation is now drawing to a close, and will terminate in our next issue. On p. 57 the first instalment of a new world survey appears.*

Kingdoms of the World

Alexander McLeish

Cuba, now an independent republic, was discovered by Columbus in 1492. Spain occupied it for 400 years, but was driven out, with the help of the United States of America, in 1898. The States exercised full control for a few years until it was given its independence. It is the largest island in the Greater Antilles, and in length would stretch from New York to Chicago. Its 4,200,000 inhabitants form only 95 to the square mile. The soil is unusually fertile and the climate subtropical: a very large area is suitable for cultivation. Half the people live in the cities and towns. Negroes form 27 per cent., Spaniards 16 per cent., Creols 53 per cent., and other nationalities 4 per cent. While Spanish is the language, English is generally known.

MORE than half the people are illiterate. Although independent politically, they are dependent economically upon the U.S.A. The great industry is sugar, and although the country is outwardly prosperous, the people are poor and undernourished, and the consequent low vitality results in the prevalence of malaria, tuberculosis and typhoid fever. The United States takes three-quarters of Cuba's exports, three-quarters of these being sugar, as well as half the coffee and tobacco, all the minerals and most of the grape fruit and other fruits and vegetables.

Sugar and its derivatives, therefore, dominate unhealthily the whole Cuban scene. Although most of the sugar is cultivated by small farmers and land-owning farmers, it is ground at the *centrals* (factories) in return for a share of the sugar. The factory-owners grow the remainder. The recent catastrophic collapse of prices led to a strengthening of the capitalist stranglehold over the industry. In such circumstances, happiness and normal development are impossible. The economic situation is really injurious to all concerned. Half the land, the railways and all the banks are now controlled by foreigners. Field-workers have only five months' work, with seven idle, while the mill-workers have even fewer months of work. Imports, including half the foodstuffs, come from the United States, and amount to 71 per cent. of the total. Much of these foodstuffs could be grown by the people, but they have lost heart and there is much bitterness about the situation.

In addition to poverty, another disability is the maldistribution of

land. Once owned in great estates by the Spanish *conquistadors*, it is now largely owned by the great sugar factories.

As a result of their past history and present economic position, many social evils exist : gambling is widely prevalent, illegitimacy is common ; only half the children can be accommodated in the primary schools, but even they are not all used. Secondary education is also inadequate, but much is done by private Church institutions, sixteen of which are Protestant. Politics has become a trade, and advancement depends upon personal influence. The Cubans are not religiously-minded. Outwardly they profess to be agnostics and are only lightly attached to the Roman Catholic faith. Spiritualism of various kinds is wide-spread, and among the Negroes many secret religious societies are found. Yet the people, while emotional, are patient under adversity, strongly individualist and lovers of freedom.

THE Evangelical Church of Cuba is the result of the work of 13 societies and a number of sects during 40 years. To-day, there are 390 organized Churches, only four of which are self-supporting. The total community of 150,000 amounts to about 4 per cent. of the population. About half of this only can be said to be active. The Church is a middle-class institution in a largely lower class society, and is mainly urban-minded. Rural work has been developed from urban centres. The work has been mainly evangelism and education, there being no medical missionary work. Fifty to ninety per cent. of the Church budgets are provided by the missions. Most of all the 111 missionaries are employed in institutional and administrative work, the Churches being cared for by 558 Cuban workers. Strangely enough, educational work is more self-supporting than Church work, Church members—owing to the financial tradition of the Roman Catholic Church—not being trained to give, and eighty per cent. were originally Roman Catholics.

The Church faces other obstacles. Fifty-one per cent. of the membership are in debt ; youth is not being held by the Churches ; the average pastor's salary is too low ; the Church is divided, and, even in small towns, there are several struggling causes supported by foreign money.

THE Cuba Council of Evangelical Churches has done much to maintain comity, and to-day is being called upon to give more effective leadership in dealing with the problems of Church development, especially in rural areas, and in making the Church more securely indigenous. Mr. Merle Davis points out that if resources were developed, the obstacles referred to could be overcome, such as cultivation of small holdings for food ; more profitable use of spare time, and a more practical type of education. A beginning has been made in a few places. A development of co-operatives and emphasis on stewardship would do wonders for this economically depressed people. But, as elsewhere, the fundamental problem is an evangelistic one.

¶ *The culture of the farthest East spread from China.*

World Survey

Thomas Cochrane

The Land of the Rising Sun.

MANY years ago, I lost my way in the city of Tokyo. I was on the outskirts and I wanted to get to Tokyo Station. I happened to be carrying a paper satchel containing documents, and, taking a blue pencil, I wrote in clear Chinese characters: "Please show me the way to Tokyo Station." A Japanese, bowing and smiling very politely, put me into a tram-car and I sat down with my satchel prominently displayed. After a short journey, the person opposite me rose and beckoned me to follow him. I did so, and he showed me into another car. This process was repeated three times, and I arrived at Tokyo Station.

This illustrates the fact that the culture of the farthest East spread from China. Every Chinese character or ideograph in its original form is a picture, and these characters were adopted by Japan and Korea. The name Japan consists of two Chinese characters, sun and root—the "Rising Sun." To-day, the English language has spread so rapidly that "basic English" would probably serve my purpose if I should happen to lose myself again in a Japanese city.

Japan is on everyone's lips to-day, and students of history will learn much from a study of the various phases through which she has passed in the last half century. During a large part of that time, in her efforts to catch up with the West educationally, industrially, commercially and militarily, she thrust religion aside. Over forty years ago, the Department of Education banned religious teaching from schools of every grade throughout the Empire. The educators and intellectuals of the nation, carried along on the tide of modern scientific theories, eagerly fell in with the non-religious mood, and, for a long time, religions old and new were under a cloud. But the increase of graft, scandals, communism and materialism awakened thoughtful men and women.

This awakening gave rise to the appointment of a Religious Education Investigation Commission to make a study of the relation between religion and education. This led to a recommendation that measures should be taken to cultivate the religious spirit in schools and colleges. Buddhism and Shintoism experienced revivals, and drew so heavily upon Christian sources as to put new content into these ancient faiths, and it became apparent that religion was Japan's most vital need.

Christianity, originally banned, but now one of the recognized religions of Japan, has always been handicapped: handicapped in three ways—first, because it has high moral standards; second, because of its strong internationalism; and third, because of denominationalism and resultant lack of central direction. Christianity cannot lower its standards. Chris-

tianity cannot cease to be marked by internationalism, because it stands for universal brotherhood, but its propagation should have had the central direction which co-operation and Christian unity would have provided. The result would have greatly increased efficiency through, for instance, a wiser distribution of Christian forces. It was absurd to have as many missionaries in Tokyo as in the whole of Japan outside the capital. A study of results in the prefectures showed that they varied from 1 Christian in 23 of the population to 1 Christian in 1,423. The number of Evangelical Christians in Japan is less than one per cent. of the population.

UNFORTUNATELY, the revival of interest in religion was gradually, as seen in the Shinto Shrine controversy, seized by the Government in order to serve the ends of the narrow nationalism which, in Japan as in some other countries, has led to the desolations of the present war. If religious freedom is not to be an outcome of the present catastrophe, there will be no peace on earth. One thing, however, which the Government did, should be a lesson in missionary methods to the Christian Church : it abolished all forms of foreign control ; it insisted upon the indigenous principles which *World Dominion* has advocated for over twenty years.

Towards the end of 1942, the following message came over the Japanese official wireless from Tokyo :

> " For the first time in the history of modern Christianity, a nation-wide unification of all Protestant denominations was effected on a permanent basis to-day, when the Nipponese Church of Christ of Japan announced its momentous decision at a general conference this afternoon (November 24, 1942). The main features of the organization are as follows :
>
> " 1. The Church renounces the concept of Nipponese Christianity and asserts Nippon Kirisuto Kyo, or ' Christianity of Japan.'
>
> " 2. Eleven blocs, consisting of thirty-four denominations within the Church of Christ of Japan, which continued to function, are hereby dissolved.
>
> " 3. The major part of the Episcopal Church of Japan, which heretofore remained outside the Church of Christ of Japan, shall merge.
>
> " 4. The Y.M.C.A., the Y.W.C.A., and the Association of Women's Temperance Unions henceforth shall be members of the Church of Christ of Japan. They shall continue their organizations as Christian organizations."

THIS message suggests that a strong section of the Christian Church objects to the term " Japanese Christianity," which might include national myths and expressions of the Japanese spirit which are not Christian, and adopts a term meaning " Christianity in Japan." It is to be hoped that this is so.

When Japan is defeated, there will be a unique opportunity for Christians everywhere to co-operate with the Christian Church in Japan to preserve and propagate pure Christianity, free from any nationalistic adulteration.

¶ *News and Views on the World situation.*

The World To-Day—And To-Morrow

Britain : Sir Stafford Cripps, in giving his views on the New Britain, said : " I have no hesitation whatever in stating that my guiding principles are those of the Christian ethic. The New Testament lays down in my belief the highest attainable standard of conduct, not only for individual relationships, but for national and international relationships as well. Its principles should be our inspiration, and, by them we should test every item of our policy." **Lord Croft** said that it is deceptive to advance the opinion that after this holocaust of life and property, Great Britain would be a land flowing with milk and honey, and that we could look forward to far greater leisure and rely upon the State " to see us through from the womb to the tomb." **General Giraud** said : " The ruin which the Popular Front caused France is immeasurable, but its greatest responsibility was to teach the people of France laziness under the grandiose name of ' leisure.' " Security can be as dangerous a slogan as " Safety First," but the harder work and greater thrift necessary to secure it, will save us from becoming soft. People with red blood in their body want to dare, to experiment, and to feel the delightful tingle of achievement. " Excelsior ! " not " Security " is their watchword.

The Azores : These islands have now come to occupy a still more prominent place in history. For some time during the present war, the U-boats have lurked for prey in the waters near the Azores, and, seconded by bombers overhead, have threatened Allied shipping on its way to and from these shores. In granting the use of the Azores as naval and air bases, Portugal has, therefore, rendered an immense service to the Allied Nations in their warfare against the submarine menace, and has fulfilled the covenant made with England 570 years ago. The treaty, however, is not unilateral. Portugal, with the third largest colonial empire, and practically nothing of a fleet, war or merchant, to protect it, or even to bring supplies over the sub-infested waters of the world, knows the value of friendship with Britain. The treaty is, therefore, an act of Portuguese, as well as Anglo-Saxon diplomacy.

America : Shipshan Power Station. An American subscriber writes : " In your issue of September-October just received I read with interest the item on page 313, ' Shipshan Power Station.' Comparison is made with the Boulder Dam (on the Colorado River) but no mention of the Grand Coulee Dam (on the Columbia River) in the Pacific North-West (State of Washington). We look forward to receiving *World Dominion and the World To-Day.* Not a copy has missed during 1942 and 1943—shall I say ' thanks to the British Navy ? ' It is read by our family with considerable interest, inasmuch as it gives us a viewpoint of writers outside of our own country on matters that are vital to all people to-day—especially Christians." We are glad to make good this omission. The Grand Coulee Dam will be the largest man-made structure in the world. It will reclaim 1,200,000 acres of land, besides developing immense electrical energy.

From " Quote " U.S.A. : There's a textile mill in Pennsylvania in which : sorting is done by an American ; carding is done by an Italian ; spinning is done by a Swede ; drawing is done by a Scot ; weaving is done by a Belgian ; inspection is done by a Frenchman ; scouring is done by an Albanian ; dyeing is done by a Turk ; pressing is done by a Pole ; supervision is done by an Irishman : And what do they make ? American flags !

South America : " The Voice of the Andes," the Christian Radio-Station installed in Ecuador twelve years ago, has a twenty-five year contract with the Government of Ecuador to " preach the Gospel." Its powerful transmitter can be heard, not only in Latin America and North America, but all over the world. The Station now broadcasts in nine languages. We hope to include an article about this Radio-Station in our next number.

Brazil is larger than the United States (excluding Alaska), and is probably the foremost white country to give the Negro racial equality.

Central America : In Mexico, a crusade has been inaugurated to place a Gospel portion in every home at the rate of a million copies a year for the next ten years.

Japan : " Life " (New York), in an article on narcotics, says that Japan is the most pernicious dealer in " dope." It states that when Prince Chichibu and his bride were travelling to London, United States officials boarded their ship and found 250 ounces of morphine consigned to a Japanese firm in Seattle. The defeat of Japan will provide a means of control of the world's worst " dope " criminal.

China : China's Draft Constitution, which one year after the war, will inaugurate the period of constitutional democracy, is a remarkable document. Under the heading : " National Economy," it reads : " The State shall encourage, guide, and protect private ownership and private enterprise. Labour and capital shall work together on the basis of co-operation and mutual help, that is to say, there shall be no class struggle."

The British Second Loan enabled China to begin the purchase of New Zealand sheep to improve the wool production. When the sheep were being shipped via the South Pacific and the Indian Ocean, the fall of Hongkong and Rangoon made it necessary to send the sheep via India, over a Himalyan mountain pass and through Tibet, over the " roof of the world." This is an age-long caravan route. Had they reached Hongkong, the plan was to send them to north-west China by plane !

Central Asia : A Significant Congratulation. According to *China News*, the Tibetan Regent, guardian of the young Dalai Lama, sent the following message to President Chiang Kai-shek : " I am happy to learn that the people of China, who hold your Excellency in great esteem, have elected you as president of our Republic and Commander-in-Chief of its naval, military and air forces. Your great virtues and achievements are truly unprecedented and unrivalled in China . . . Your election to the highest office in our country adds glory, not only to our nation, but to the universe as a whole . . ."

Manchuria : One of the roots of the present world war is said to have been the failure to stop the Japanese annexation of Manchuria. Britain was blamed for this failure—poor old " England " gets blamed for most things. The State Department of Washington, by refuting the lie that Britain had let America down during the Manchurian crisis of 1931-1932 has made a kindly contribution to Anglo-American friendship, and Anglo-American friendship is an outstanding need of the world to-day.

Italy : According to the *New York Times*, Protestants, who were 123,000 in 1911, were returned as 83,000 in 1931, largely due to the fact that all are considered to be Roman Catholics who were born as Roman Catholics. The Census gave 871,000 as having no religion, and 653,000 gave no answer : hence, these may be included, making 1,524,000. This group is largely atheist, a typical example of which was Mussolini. Cardinal Lavitrano of Palermo said, in February, 1940 : " Sixty-six per cent. of the Italians do not hear mass on religious holidays, and only twelve per cent. of the Italian men receive communion at Easter." These " indifferents " are not atheist, but have no use for religion. Nine-tenths of the intelligentsia, and most of the urban workers belong to this class. The lower classes are frankly superstitious and idolatrous, though wholly decent people. The number of faithful Roman Catholic people can be judged from " the Populist Party " strength, which is about one-fifth of the voting strength, mostly in the rural areas, especially in north Italy.

Russia : An Experiment that Failed is the caption given to an article by the foreign Editor of the *News Review*. The article is printed in the November number of the *Magazine Digest*, under the title, " When Russia Tried Free Love." The writer says that the idea of the early Communists was that women should belong to nobody ; that they should have complete economic, social and sexual freedom, and that marriage was a " bourgeois invention." Marriage became a simple matter of registering at the registry office ; next day, they could register a divorce. The number of legal abortions was enormous : and was everybody happy ?. Was everything a paradise ? No, it was not. Stalin's new Family Code became law in 1936, and now the Government, the

Communist Party, and the Soviet Press unite to preach the importance of family life. From their experience, the Russians have learnt that, to survive, a community must be built on the home and the family.

Spain : It is now common knowledge that General Franco tried to induce Don Juan, son of the late ex-King of Spain, to accept the crown under the Falangist (Fascist) régime, and that Don Juan refused. The complete collapse of Fascism in Italy was a further staggering blow, and the fall of the present régime can only be a matter of time. It is possible that a monarchy, ostensibly on democratic lines, may take its place, supported by the Army, the Church, and the big land-owners. If the will of the people prevails, there will be a third Republic.

The food situation has improved, but there is still much scarcity, and consequent under-nourishment. The prisons are almost as crowded with political prisoners as before, and this, together with the lack of food and fuel, is causing much discontent and unrest. So also is the fact that education is now entirely in the hands of the priest.

There is much outward show of religion in the Roman Catholic Church, but this is misleading. People are religious now because it is extremely unwise to be anything else. The moment they are free, ninety per cent. of them will leave the Church, many of them becoming actively hostile. The Protestant Church is still under a cloud. Its churches are closed, its ministers scattered, and its Charter, the Bible, banned. Yet, in spite of the worst persecution experienced since the days of the Inquisition, it is going forward. There are signs that, when freedom comes, the Protestant Church will be face to face with the greatest opportunity it has ever had. Will it rise to the occasion ? That is the question.

General Montgomery's Mother, writing in the *Daily Sketch*, says : " When Bernard was very young he was often extremely naughty. Sometimes I would say to his brothers and sisters : ' Go and see what Bernard is doing and tell him not to.' " But " the religious side of his education was not neglected, and to this day he carries a copy of Bunyan's *Pilgrim's Progress* with him wherever he goes, and reads his Bible every day."

A Material Solution to the problem of backward races will be as ineffective as a purely political one. Edward Hulton in *World Review* says: " Mr. Wilkie is right in declaring that things are moving in the Levant. In his book, however, there was not a word about religious, or other spiritual aspirations ; and he seemed to imply that all that the Arabs want is better mosquito nets, and better water closets ! "

Elastic Imagination. Rubber is understood to possess elastic properties, and so do the imaginations of surprisingly many who write or talk about it. Scarcely a day passes but some story appears in the papers about rubber—produced from Russian dandelions or other unorthodox sources. The queerest yarn about real Malayan rubber comes from Tokyo. It appears that some of Japan's needs are being met by making something called rubber out of acetylene, but someone in Tokyo has devised a plan intended to solve two difficulties at once. There being a shortage of ships and of rubber in Japan, it is proposed to build ships in Malaya out of crude rubber instead of steel, and load these vessels with other supplies urgently needed in Japan. On arrival, the ships are to discharge their precious cargoes and then to be broken up and melted down in Japan's many rubber factories. This story is said to have been given on the Tokyo radio, along with other ingenious schemes for the production of olive oil from tea leaves, and of leather from silk cocoons The ideas will not be denied originality, but it will be recalled that between Singapore and Yokohama, even on the biggest and speediest ocean liners, passengers had often an unhappy time, despite all modern comforts and conveniences. What could happen in the China Sea to a ship made of crude rubber—and of perhaps crude design—in the monsoon and typhoon seasons is a problem which can be left to marine insurance experts to work out. (The *Mercantile Guardian*).

A FUTURE OF PROMISE

THE Church Army is planning for the part it must play in winning the post-war world for Christ.

Men and women of the Forces are being brought into friendly contact with The Church Army through the medium of Mobile Canteens, Recreation Centres, Service Clubs and Hostels. Evangelists are engaged on full-time work among them.

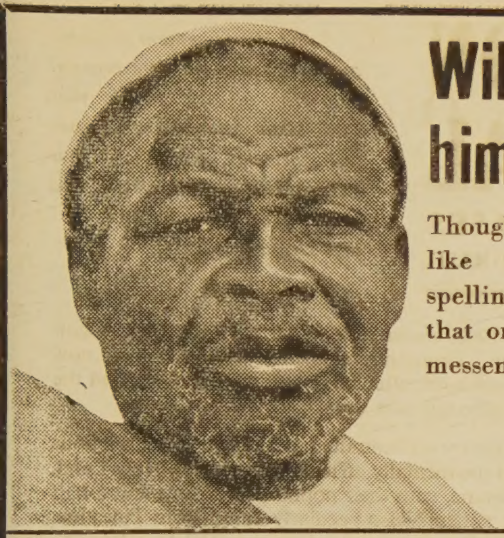
Church Army Mission Vans take the Gospel message to villages and hamlets. News Teams and Moral Welfare Workers operate widely.

All these things are paving the way for the widespread evangelization in which lies the only hope for the world of to-morrow.
Your help is needed to forward these plans.

Please cross cheques Barclays a/c Church Army, payable to the Rev. H. H. Treacher, General Secretary and Head.

THE CHURCH ARMY

Headquarters: 55, BRYANSTON ST., LONDON, W.1
(*Registered under the War Charities Act*, 1940)



Will you send him a BIBLE?

Though he cannot read, he'd like to hear his children spelling out the precious words that once he heard from God's messenger.

Help us to answer the cry of **AFRICA** for the Word of God.

THE BRITISH & FOREIGN BIBLE SOCIETY

publishes and circulates the Scriptures in 288 AFRICAN languages and dialects

146, QUEEN VICTORIA STREET, LONDON, E.C.4

THE KNIGHT CRUSADER

The Knight Crusader is an illustrated international magazine dedicated to the Youth of all nations. It seeks to break down barriers of race, and nationality and unite youth the world over in a bond of friendship strong enough to outlaw war. It contains articles of interest to pioneers of the New World, and will appeal to Youth Club leaders, and language students. Esperantists, Philatelists and Amateur Radio enthusiasts are catered for and each issue has a Book Review section, Readers Parliament and Young People's Page.

The Knight Crusader, edited by ARTHUR H. BIRD, is published quarterly for the duration of the war and the annual subscription is only **2/-** post free. (Single copies at **4d.** each, post free).

Send to :—

High Cross, Bishops Tawton,
Near Barnstaple, N. DEVON

Britain's Great Possessions — and Great Responsibilities

Over 2,000,000 Lepers in the Empire !

They are our fellow-subjects!
Will you help us financially to fight this dread disease ?

The British Empire Leprosy Relief Association

(Working in co-operation with Toc H)

Patron: H.M. THE KING.

President: The Rt. Hon. Viscount Halifax, K.G.
Hon. Treasurer: Sir Frank W. Carter, C.I.E., C.B.E.

Temporary Office:
25, KIDDERPORE AVENUE, LONDON, N.W.3

LEBANON HOSPITAL

for MENTAL DISEASES

ASFURIYEH, near BEIRUT.

" And His fame went throughout all Syria : and they brought unto Him all sick people that were taken with divers diseases and torments, and those that were possessed with devils, and those that were lunatick . . . and He healed them."

This Hospital, opened in 1900, endeavours to carry on the work begun by the Master 1900 years ago. Thousands of men and women have now been restored to their homes and work after treatment at Asfuriyeh, and the work has gone on unbroken through two wars.

The Hospital is held in trust by a Committee in London—as a religious institution giving skilled aid to the mentally afflicted poor of the Holy Land. It mainly serves Syria and Palestine, with their population of four-and-a-half millions, but before the war, patients also regularly came from Palestine, Egypt, Iraq and other neighbouring countries. It is the ONLY voluntary, international mental hospital of the Near East, and serves all races, religions and classes.

Built on the cottage system, on a 37-acre estate on the foothills of Mt. Lebanon, overlooking the Mediterranean : 500 beds ; 16 attractive houses, given by several countries, British Medical Director, Matron and Sisters.

Half the beds are at present lent for BRITISH SICK AND WOUNDED.

Almost self-supporting by September, 1939, the Hospital faces a CRISIS IN 1943-4, owing to the phenomenal rise in the cost of living and a statutory rise in wages and salaries. Local reserves are exhausted and London's reserves are inadequate. The London General Committee, therefore, find it *essential to raise a fund of* £10,000 to tide the Hospital over the next two years, until travel facilities are restored and more normal conditions return.

PLEASE HELP GENEROUSLY IN THIS EMERGENCY.

so that this service to suffering humanity may continue to the full during these bad years.

Further information from the Secretary, HILDA FOX.

Office :

DRAYTON HOUSE, GORDON STREET, LONDON, W.C.1

Printed in Great Britain by the Marshall Press Ltd., Milford Lane, Strand, W.C.2, and published by Marshall, Morgan & Scott, Ltd., 7, Milford Lane, Strand, London, W.C.2, for the Survey Application Trust and the World Evangelization Trust, Ltd., Mildmay Centre, London, N.1, and the World Dominion Press, 156, Fifth Avenue, New York.
Entered as second class matter, December 6 1929, at the Post Office of New York N.Y., under the Act of March 3 1879 (Section 397, P.L. and R.

World Dominion and The World To-day

A Journal with a Five-Point Policy

WORLD SURVEY. To study and assess the religious situation throughout the world.

EVANGELISM. To create and stimulate interest in evangelism; to support evangelistic efforts, and, as far as possible, to meet strategic opportunities which survey reveals.

WITNESS. To place fresh emphasis upon Christian witness by life and lip, as the primary duty of every Christian, and the most effective means of winning others to the Christian way of life.

INDIGENOUS PRINCIPLES. To follow up evangelism in non-Christian lands by encouraging the formation of Indigenous Churches.

CO-OPERATION. To urge the necessity of co-operation in the vast task of world evangelization.

* * *

In pursuance of this policy, the Journal will contain articles and information of vital interest, touching every phase of life

* * *

Three supreme loyalties are accepted and advocated:

(1) To the Lord Jesus Christ and the centrality of His Cross.

(2) To the Bible as the final authority in Faith and Practice.

(3) To the Lord's command to World-Wide Witness.

Writers in This Issue

R. G. Cochrane, M.D., M.R.C.P., D.T.M. & H., K-i-H., is the Medical Superintendent of the Lady Willingdon Leprosarium, Chingleput, Madras, and a Consulting Editor of *World Dominion*.

Thomas Cochrane, M.B., C.M., founder and Editor of *World Dominion*, was for many years a missionary in China, where he founded the Peking Union Medical College (now in Japanese hands). He has travelled in most countries and has a wide knowledge of world conditions.

The Rev. Ian M. Fraser, B.D., is a member of the Iona Community and a pioneer in a new method of ministerial approach.

The Rev. J. Z. Hodge, D.D., writes from a life-long experience of India, where he was latterly Secretary of the National Christian Council of India, Burma and Ceylon.

G. H. T. Kimble, M.A., until the war was on the Staff of the University of Reading as Lecturer in Geography. He has travelled widely in North America, Brazil and North Africa. Just before the war, he was out in the Atlas country, investigating the social and geographical economy of the Berbers—a task which would not have been possible but for the kind and enthusiastic co-operation of the missionaries in those parts.

The Rev. G. A. F. Knight, B.D., Minister of Ruchill Church, Glasgow, has had much personal experience of work among Jews, in connection with the Scottish Mission at Budapest.

The (late) Rev. R. McCheyne Paterson, O.B.E., M.A., B.D., of the Church of Scotland, was one of the best-loved missionaries in India, where he had worked for many years.

The Rev. A. McLeish, for many years a missionary of the Church of Scotland in India, is the Survey Editor of the World Dominion Press, and a Consulting Editor of *World Dominion*. As a result of world-wide travel, and a minute study of conditions in most countries of the world, he has a unique knowledge of the situation.

The Rev. Dr. W. E. Sangster, M.A., is well known as the Minister of the Westminster Central Hall.

The Rev. R. Mercer Wilson, M.A., Vicar of St. Philip's, Arlington Square, London, and a Consulting Editor of *World Dominion*, is known to many as a writer and lecturer.

The Rt. Rev. The Lord Bishop of Worcester, the former General Secretary of the Church Missionary Society, and a Consulting Editor of *World Dominion*, has the missionary enterprise much at heart.

The Rev. T. Cullen Young, C.A., is the Secretary of the United Society for Christian Literature.

NOW ISSUED No. 6 *War-time Survey Series*

CHURCHES UNDER TRIAL

(With Map and Statistics)

being Part II of "Europe in Transition"

Deals with the Churches in Czechoslovakia, Germany, Austria, Denmark, Norway, Sweden, Finland, Lithuania, Latvia and Estonia.

by

ALEXANDER McLEISH

Price **1/-** Post Paid **1/1½**

World Dominion Press

Founder's Lodge, Mildmay Park, London, N.1

WORLD DOMINION MOVEMENT, Inc.

(OF NORTH AMERICA)

The Headquarters are situated in New York City at 156, Fifth Ave.

BOARD OF DIRECTORS:

*Samuel M. Zwemer, D.D., Chairman
*Stewart M. Robinson, D.D., V.-Chairman
*Hugh R. Monro, LL.D., Treasurer.
Mrs. Philip D. Armour
Francis Shunk Downs, D.D.
John A. MacKay, Ph.D.
K. S. Latourette, D.D.
J. Lovell Murray, M.A., D.D.
John McNicol, D.D.
Sidney T. Smith
*Miss Constance J. Brandon, International Secretary

**Members of the Executive Committee.*

All the books published by the World Dominion Press are available at the above address, together with the bi-monthly journal, WORLD DOMINION AND THE WORLD TO-DAY. Catalogues with prices in AMERICAN CURRENCY may be had on application to the International Secretary, Miss Constance J. Brandon, WORLD DOMINION MOVEMENT, Inc., 156, Fifth Avenue, New York City, U.S.A. or 1412, Royal Bank Building, Vancouver, B.C.

Subscriptions for the World Dominion Movement of America may be sent to the Treasurer, Dr. Hugh R. Monro, at 156, Fifth Avenue, New York City.

Applications for missionary lectures and the popular lecture on the Bible, "The Golden Casket," should be addressed to Miss Brandon at the same address.

Re-entered as second-class matter May 4, 1940, at the Post Office at New York. N.Y., under the Act of March 3, 1879.